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THE ECCLESIASTICAL REVIEW

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ORIGINALITY IN SERMONS.

I.

There is oftentimes a tendency not to be individual, idiomatic in speech, but to be theoretical, imitative.—R. G. STORRS.

Be yourself.—W. BOYD CARPENTER.

Be yourself at your best.—J. V. O'CONNOR.

Beware of a favorite professor's manner of thinking, writing, and utterance.—G. W. HERVEY.

Do your best to shake *me* off from you.—RICHARD ROTHE.

IT may not be amiss to begin our consideration of originality in sermons with a humorous anecdote from Father Isla's Gerundian [1] epic:

A celebrated orator began a funeral sermon upon Philip the Fourth with this emphatic expression: *What! and must Kings too die?* and then paused a little to give room for reflection in his auditors. This was greatly applauded as very natural and elevated. A few days after, a certain preacherling pronounced, or was to pronounce, a funeral oration upon the chanter of his church and, willing to imitate what he had heard applauded, began in this manner: *What! and must Chanters too die?* Such were the bursts of laughter from all the audience, that the orator could proceed no farther, and what was designed as a funeral, turned out a very farcical function.

While this could hardly be bettered by Mrs. Malaprop, equally instructive illustrations might be gathered from the story of the fates that pursue those who imitate but servilely the master workers in pulpit eloquence.

[1] Engl. tr., Vol. II, p. 26.

Does originality, then, exclude imitation? One might be tempted to think this when he considers such imperative counsels as are placed at the head of this paper. We are to be individual and idiomatic in our speech, not imitative, warns Dr. Storrs.[2] We are to beware of some admired professor's manner of thought and speech and even shake off his clinging influence, declare Hervey[3] and Rothe.[4] We are to be just ourselves (according to Carpenter),[5] or at least our best selves (according to Father O'Connor). Madame de Sévigné was equally explicit when requesting a correspondent to open the heart rather than the library for the composition of a friendly letter.

First of all, however, let us hear the Bishop of Ripon, whom I have placed second in this section, discussing, in his *Lectures on Preaching,* the counsel, "Be yourself". This is the first of the two conditions he lays down for making our personality an efficient force in our sermons:

> There is a self-confidence which is evil, but there is a self-confidence which is good. It is good when it is the expression of a desire just to be ourselves, and to be none other than ourselves. This is not evil, for it is compliance with a simple and divine order. Everything expresses itself according to its own order. It is the tendency of every organism to build itself up according to its own type. The ambition or effort to be other than self ends in disaster and confusion. The primrose should be content to be a primrose, and not to rival the rose. The willow with its supple branches has its place in nature as well as the firm unyielding oak. It is a safe rule never to violate nature. Be yourself, and never let admiration for another's gifts betray you into the folly of copying that which is another's. The men who have succeeded have invariably recognized this principle.

He gives further illustration of this, citing the example of David, who would not attempt to combat in Saul's armor, and

[2] Storrs, *Preaching Without Notes,* p. 176.

[3] Hervey, *A System of Christian Rhetoric,* p. 7.

[4] I am indebted to Hervey for my quotation from Rothe.

[5] Carpenter (Bishop of Ripon), *Lectures on Preaching,* pp. 15-16. The whole chapter is worth reading. It is but just to say that he does not discredit training: "As then it is natural to use our limbs, but we need training to use them gracefully, *i. e.* naturally; as it is natural to use our minds, but it is needful to train them for their natural use; so also it is natural to speak, but there is need of some training that speech may be effective."

that of Massillon, who determined not to preach after the manner of the pulpit orators who had achieved fame in his own day. The fabled ass in the lion's skin does not escape allusion, whilst the Bishop considers the reverse of this a fiasco even more pitiable. "No", he says, "your own individuality is a sacred thing, and you can never rise so high as you can by being, in this sense, true to nature." Upon the verse of Alfred de Musset, "Mon verre n'est pas grand, mais je bois dans mon verre", he comments: "The goblet you carry to the world may not be fit to bear the copious supply for the thirst of the many, but you may carry some invigorating refreshment to a few. At any rate, you will avoid that miserable feeling of unreality which is the heritage of those who do but imitate."

David chose wisely in rejecting the unwieldy armor of Saul, preferring to combat according to his own best use and comfort. The anonymous author[6] of *Ecce Clerus* quotes an anecdote that varies the figure whilst retaining the symbolic lesson:

> "Show me", demanded Omar, "the sword with which you have fought so many battles and slain so many thousands of infidels." Amrou unsheathed his scimitar, and to the caliph's ejaculation of surprise and contempt at its common appearance, made reply, "Alas! the sword itself without the arm of its master is neither sharper nor more weighty than the sword of Farezdak the poet."

It is foolish and futile for the man with a weak voice to write passages suited for delivery only by a strong and vibrant voice; or to declaim against the sins and foibles of the rich and powerful to a congregation of humble rustics; or to pattern himself after the model of any profound and sententious writer only a poor shadow of whose native talent he himself possesses. He will succeed much better and more easily by using such qualities as he may have to their best advantage—the slingshot of David rather than the armor of Saul. In the pulpit, however, his natural manner can hardly be that of the parlor or the street. Delivering a divine message from that

[6] Anon., *Ecce Clerus*, p. 249. The author's footnote to the anecdote is: "Mills's *History of Mohammedanism*, p. 73. Farezdak was a poet famous for his fine description of a sword, but not equally famous for his use of one. (Pocock's note in *Carmen Tograi*, p. 184.)"

notable elevation, he should present to the people not merely his own self but, as Father O'Connor[7] puts it, his best self.

Now the young preacher may theoretically admit the value and pertinency of all these recommendations to "be himself", to "be natural", to avoid imitating others, and may still feel puzzled. He recalls the scholastic averment that *Nihil in intellectu nisi quod prius fuerit in sensu.* He recalls the Scriptural declaration that there is nothing new under the sun: "What is it that hath been? the same thing that shall be. What is it that hath been done? the same thing that shall be done. Nothing under the sun is new, neither is any man able to say: behold this is new: for it hath already gone before in the ages that were before us."[8] He recalls the witty confession of a modern genius that when a strikingly original thought came to him, he turned to the old Greek dramatists to learn how best to express it. He recalls the advice of Doctor Johnson that whoso desired the acquisition of a good English style should spend his days and nights with Addison. If for his thoughts he must go back to the old Greek dramatists and for his style to Addison, what is left of the originality so highly recommended to him? How is he to "be himself"? How shall he express his own thoughts in his own way? He begins perhaps to suspect that while the Latin adage, *Quod es esto,* sums up pretty fairly the multitudinous and multiform counsels to be himself, to be natural, to avoid imitating a favorite professor, to shake off from himself any admired model, and the like, the adage does not really sum up the whole subject. Like much of our proverbial wisdom, it will easily tolerate manifold inquisition, elaboration, limitation, illustration.

It is so easy to say to the young preacher, "Be yourself" when you sit down to write, and so hard for him to understand precisely what is expected of him. If he be patiently inquisitive, however, he may perceive some comforting gleams of light athwart the dark puzzlement. He may recall, for instance, the apology of Lowell for comparing life to a sheet of white paper upon which we write well or ill, briefly or ex-

[7] O'Connor, *Hints on Preaching,* p. 24.

[8] Eccl. 1:9-10.

tensively—the commonest of all thoughts for the autograph-album. But Lowell [9] essays the old thought once more:

> Though old the thought and oft expressed,
> 'T is his at last who says it best:
> I'll try my fortune with the rest.

But how fares he with it?

> Life is a leaf of paper white
> Whereon each one of us may write
> His word or two, and then comes night.
>
> "Lo, time and space enough," we cry,
> "To write an epic!" so we try
> Our nibs upon the edge, and die.
>
> Muse not which way the pen to hold;
> Luck hates the slow and loves the bold:
> Soon come the darkness and the cold.
>
> Greatly begin: though thou have time
> But for a line, be that sublime:
> Not failure but low aim is crime.
>
> Ah, with what lofty hope we came!
> But we forget it, dream of fame,
> And scrawl, as I do here, a name.

The thoughts here are trite enough. But they are expressed with the sententious conciseness of proverbs, and the *ensemble* is strikingly "original." Explore some of the thoughts. We can write but a "word or two and then comes night." The longest life is brief withal. *Ars longa, vita brevis.* Longfellow merely translates: "Art is long, and time is fleeting", but achieves a sufficient amount of originality to make his verse one of the most hackneyed in our literature. Life is short—and the Book of Wisdom says so bluntly enough, but strikingly: "So we also being born, forthwith ceased to be" (5:13), and precedes the declaration with a succession of common but beautiful images: "All those things are passed away like a shadow, and like a post that runneth on; and as a ship that passeth through the waves, whereof when it is gone

[9] The appropriateness of the comparison of life to a leaf of white paper lies in the writing of the verses for an autograph album.

by, the trace cannot be found, nor the path of its keel in the waters; or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight: she moved her wings, and hath flown through, and there is no mark afterwards of her way; or as when an arrow is shot at a mark, the divided air presently cometh together again, so that the passage thereof is not known" (5:9-12). "And then comes night," sings Lowell. "Work while it is yet day," our Saviour warns us, "for the night cometh wherein no man can work." All of these figures present us with the same core of fact, but the expression is in each case sufficiently "original" to make the presentation of one of the most familiar of all our thoughts seem almost like a new thought.

If our life be relatively very brief, it is important that it be most carefully lived, for merit does not depend on length of days but on singleness of purpose in serving God. The life of the "Little Flower of Jesus", and all the lives of the much younger boy and girl saints, remind us of this elementary fact of asceticism. Lowell re-states the thought: "Greatly begin: though thou have time but for a line, be that sublime." The Book of Wisdom had already presented the same thought, and in even more striking and original fashion, in these declarations: "venerable old age is not that of long time, nor counted by the number of years"; "the understanding of a man is grey hairs"; "a spotless life is old age." And the youngest successful striver for the heavenly kingdom might have those other words of Wisdom for his epitaph: "Being made perfect in a short space, he fulfilled a long time."

Now the writings of Lowell show us that he was familiar with the Bible and loved to build up allusions and illustrations upon its facts and words. In this brief poem he repeats its thoughts but combines and expresses them differently. No one will therefore call him a plagiarist or even a borrower. In one sense he is an imitator; in another sense, he is original.

Another source of light and comfort will come from the concluding words in the excerpt from the Bishop of Ripon's exhortation to "Be yourself". He commiserates those "who do *but* imitate". Imitation, then, is not worthy of blame, but servile copying is both unworthy and unsuccessful.

Such may naturally be the conclusion drawn by the preacher from these two illuminations. But the subject will permit still further elaboration, and the discussion of it may not prove wholly tedious, albeit somewhat lengthy. If the subject interests the reader even more than perhaps it does the present writer, there is the large discussion of "Originality in the Preacher" by Dr. Burton in his large volume entitled *In Pulpit and Parish.* I estimate its length as eight thousand words or upwards. His attractive presentation of the argument illustrates well his own "originality". But limitations of space forbid quotation here. Other men, speaking with greater brevity, shall be heard instead—and so we fare further into the second section of this paper.

II.

Nihil sub sole novum.—Ecclesiastes.

Imitatores mei estote, sicut et ego Christi.—St. Paul.

We are not born with ready-made ideas. We must acquire them; we must bring them through the senses; we must get them from outside, and for the most part from books.—F. P. DONNELLY, S.J.[10]

It is one thing to *copy* servilely and superficially, but quite another thing to imitate freely and profoundly.—G. W. HERVEY.

All of these headings are comforting. Human nature is human nature adown all the ages, and its manifestations exhibit nothing new under the sun. The individual refinements of human nature arise from the imitation of models, first of Christ, then of His saints. At birth our minds are a *tabula rasa,* and our ideas come to us either through the senses, that is from without, or from an interior divine illumination. We originate nothing wholly, and are mostly anticipated by some other minds in those comparisons of ideas which we call judgments. Shall we then conclude that originality is a misnomer, a *lucus a non lucendo?* Are the first three headings of this section an invitation simply to copy what has already been thought a thousand times and doubtless expressed in much happier form than we may hope to command? The quotation from Hervey implies that a distinction is available here. The idea of originality is excluded by servile copying and

[10] Donnelly, *The Art of Interesting,* p. 255. The whole chapter (XVIII) on "Originality by Imitation" should be read both for its interest and for its information and suggestiveness.

superficial imitation, but is quite compatible with free and profound imitation. Father Isla's humorous anecdote illustrates the danger of servile copying. The undiscriminating imitator will copy defects as well as excellences, mannerisms that may sit well enough upon the chosen model, but that conform not at all, or only indifferently well, with the personality of the imitator. He struts in borrowed plumage—in tricks of idiom, in certain phrases that have almost become characteristic *clichés* of the model, in forms of presentation or argumentation peculiar to the model.

In this sense are we cautioned concerning imitation of the saints: *Admirandi sunt sed non imitandi.* Assuredly, we are to imitate them in their principles of saintly activity, but not in their occasional peculiarities of devotion. Guided by their principles of action, our individuality will express itself in its own way: "Be yourself by all means, but let that good result come not by cultivating merely superficial peculiarities and oddities. Let it be by winning a true self full of your own faith and your own love. The deep originality is noble, but the surface originality is miserable. It is so easy to be a John the Baptist, as far as the desert and camel's hair and locusts and wild honey go. But the devoted heart to speak from, and the fiery words to speak, are other things."[11] In this sense let us understand the words of Father O'Connor, quoted in the headings of the first section of this paper. In composing the sermon, we are to be ourselves *at our best.*

What is it to be at our best? Here we seem to find a confusion of tongues. Shall we pattern ourselves after some noble model of pulpit eloquence? We confront the danger of servility, of masquerading in other men's robes. "Scarce any man becomes eminently disagreeable", says Johnson,[12] "but by a departure from his real character, and an attempt at something for which nature or education has left him unqualified". The sage again warns us[13] that "No man ever yet became great by imitation". Dr. Taylor[14] wishes the preacher to be himself, because his individuality cannot be

[11] Brooks, *Lectures on Preaching,* p. 24.
[12] Johnson, *Rambler,* No. 179.
[13] Ibid., No. 154.
[14] Taylor, *The Ministry of the Word,* p. 5.

merged in that of another man: "No preacher should try to form himself after the model of another. If you make such an attempt, you may depend upon it that what is character in your exemplar, will in you degenerate into caricature. There is something noble in a voice, but however excellent an echo may be *as an echo,* there is a hollowness and an indistinctness about it which gives it unreality. The poorest wild flower that blooms beneath the hedge, is better than the richest waxen imitation of the camelia or the rose, for it has a beauty and a fragrance of its own." Meanwhile, Hervey contends strongly, through many pages of an argumentation that apparently states and answers all possible objections, for the imitation of the ancient prophets. And Dr. Stalker writes a whole volume[15] on the prophets and the apostles as models for the preacher. Dr. Armitage,[16] on the other hand, bids the preacher to study no model but our Lord. Perhaps his contention is sufficiently interesting to justify large quotation here:

A great German says of Fénelon, that he was "A man, a woman, an angel, and a child, all in one". He was masculine in intellect, woman-like in sympathy, angelic in gentleness, and child-like in simplicity. But this is infallibly true of our Lord, more than it can be of any of his servants; therefore, take Him as your model. You will be invited to emulate one preacher in his exordium, another in his peroration; one in his outline, another in his antithesis; one in his aphorisms, and another in his illustrations; one in his paradox, and another in his quotations. But such imitation of pattern-men commonly degenerates into affectations, tricks, and mannerisms, which degrade and disgrace the imitator: while to copy our Lord always leads to the highest perfection in preaching; for the reason that then the great Original flows out through the channels of the preacher's own nature, and by his own originality.

Then, again, all models but Christ lead to a dead uniformity, even where disguise is attempted in the copy. But undisguised imitation of Him secures the greatest living variety. . . . [For] if ten thousand men become steeped through and through with Christ's truths, phraseology, spirit, and habits, so that they have entirely taken Him up into themselves, their preaching will be as various as the flowers that sprang up at His feet; all born and adorned under the light of

[15] Stalker, *The Preacher and His Models.*

[16] Armitage, *Preaching: Its Ideal and Inner Life,* p. 58 *seqq.*

the same sun. Their only resemblance one to the other will be enough to show that "they have been with Jesus".

But you may ask, "What is the use of a divine model that is absolutely inimitable? Of what practical use can be a model which it is impossible to copy? Better have one that we can reach than one after which we are constantly stretching, but which we can never duplicate." The difficulty with this suggestion is, in taking it for granted that the design of a perfect model in anything is to strengthen the imitative powers, and not to create new ability. Therein lies the error of young preachers, in wishing for an imitable model. A young artist, in copying a work of art, does not hope to succeed in making the copy as perfect as the original of the chief master who produced it. But in its use and study he hopes to improve in art himself; and perfection in the original is necessary to stimulate him to that improvement.

The Doctor illustrates this contention largely, but into his further argumentation it is not necessary to go. He seems to forget St. Paul's adjuration to the Corinthians:[17] "imitatores mei estote, sicut et ego Christi." It is indeed wise to study Christ and to imitate Him, and Thomas à Kempis composed a most worthy work thereupon. But the best students of Christ are the saints of Christ, and their science gives us the best interpretation of His divine model. If the young artist may find it sufficient to copy as best he may a perfect masterpiece and learn thence the true principles of his art, why have we schools of painting and sculpture for his behoof and benefit? Why must he have teachers to state the true principles, to illustrate them, to point out defects to be avoided as well as excellences to be imitated? Why should he listen to lectures on the interpretation of the master artist's mind, spirit, intention? And if only a perfect piece of art is worthy of study, why should Raphael and Angelo—as we shall have occasion further on to illustrate—ponder long over the poorer models bequeathed by Masaccio to posterity? Ruskin had no hand in the creation of that wonder-work styled the Cathedral of Amiens, but might not the young architect profit by Ruskin's *Interpretations* of it in his *Bible of Amiens,* as he metaphorically and very beautifully styles the Cathedral?

[17] 1 Cor. 11:1.

With this Babel of tongues sounding in our ears, we may take comfort in the blunt declaration of Gowan:[18]

Much of a disparaging nature has been written on the subject of *Imitation;* but it would be easy to show that, speaking generally, there cannot be any improvement without imitation. We cannot learn to read or write without imitation, and it is by means of imitation, combined with practice, that the apprentice learns his trade, and eventually develops into as good a workman as his master. Imitation will not necessarily cramp a person's ability; for, if he possesses any worth speaking of, he will soon learn to think and act for himself. When I say, "Imitate the best preachers", I do not mean that you are to take their sermons and use them as your own, or that you are to use their illustrations. I merely mean that you should act in a great measure on their principles. . . .

If any one ever had a genius for fighting it was the first Napoleon; and yet he was a most diligent student of military tactics. He knew why Charles XII was such a terror to his enemies. He knew why he was defeated at Pultawa. He knew why Caesar and Alexander and Hannibal and Charlemagne were so successful, for he had carefully analyzed their methods. Who can doubt that he owed much to his careful analysis of the characters and methods of his predecessors?

"Originality" may become a fetish. James Russel Lowell, our greatest American poet and critic, was accused early in life of echoing the phrases and the thoughts of other poets, and a collection of his *obiter dicta* on what constitutes originality would make a small volume, equally delightful and informing. It would indeed be hard to meet the requirements of those who insist upon originality. The preacher must quote but rarely, if at all, the assumption being that originality will not tolerate it. "The greater part of our writers, in consequence", says Isaac Disraeli in his *Curiosities of Literature,* "have become so original that no one cares to imitate them; and those who never quote, in return are seldom quoted." It would even appear that the essayist must not quote translations, but go in every case to the originals.[19]

[18] Gowan, *Preaching and Preachers,* p. 268 *seqq.*

[19] Emerson, in his essay on *Books,* punctures pretentiousness by his pleasantly candid admission: "I should as soon think of swimming across the Charles River when I wish to go to Boston, as of reading all my books in originals, when I have them rendered for me in my mother tongue."

Once more: What is it to be at our best? Our best arises from cultivation of our mental and spiritual faculties. We are to study models both of general and of pulpit eloquence in order to imitate their excellences. There is danger here of addiction to some one model of style which happens to please us. It is not wise to give our days and nights even to Addison. But if we analyze the plans of great sermons, observing how skilfully the argument is divided, presented, illustrated; how moving is the appeal to the emotions; how direct is the expression of thought, how simple the diction, how few but appropriate and intelligible are the anecdotes and illustrations; how quietly and withal attractively the theme is introduced, how vividly the conclusion sums up the lesson of the sermon in brief and forcible fashion; and if, looking a little deeper, we try to get at the secret of the unction that warms and glorifies the preachment, of the conviction that breathes through it, of the courageous priestly heart that fears not to utter warning and reproof with the liberty of the Gospel, but does this with all Christian kindliness and hopefulness—if in this way we study our models and strive to imitate them, we have all authority to do so. We have more than permission, we have all encouragement to do so. For the beginnings of any art or trade or profession must ordinarily be based on imitation. Machinery has largely replaced the long training formerly given to apprentices in the trades, and the artistic output has suffered greatly thereby. But the student of surgery will imitate his master's skilful work, and will occasionally better it by new methods and inventions discovered by himself or by others. The student of painting, of sculpture, of architecture, will still ponder long before the masterpieces of former days, not to copy them, but to find out the principles discoverable at first only by attempts at copying them. Lowell shows us, in a few beautiful strokes of his pen, how Raphael and Angelo studied the immature art of Masaccio in the Brancacci Chapel at Florence:

> He came to Florence long ago,
> And painted here these walls that shone
> For Raphael and for Angelo
> With secrets deeper than his own.

The models of preaching are to be imitated in their principles, so that, as with all such principles, proper adaptation may be made to the changing circumstances of the age in which we live, of the people to whom we preach, of the occasions and circumstances in which we preach. Peculiarities, oddities, mannerisms—these are individual, and are not to be copied.

Whilst allowing this commendation of the study of models, that much can be gained by a true and understanding imitation of them, it should not be necessary to remind ourselves that the secret of their vivifying power lay not in their form, excellent and wholly desirable and admirable though that may be, but in the priestly holiness, fervor and zeal out of which the masterpieces sprang. I am tempted to quote here part of an attractive paragraph in Horton's *Verbum Dei:*

> In the sculpture gallery of the Capitol at Rome there is a collection of busts complete, or nearly complete, of all the Roman Emperors from the earliest to the latest. The busts are for the most part the work of contemporary artists. It is a fine study to trace the decay of the Art from the noble Greek marbles of the early Caesars, through the gracious decline in the silver age of the Antonines, to the relapse into barbarism in the days of the Gothic Emperors. The singular reflection occurs, that the sculptor who chiselled this latest effigy, a work little better than the crude wooden doll of a child, a caricature of a human head, had before him, there in Rome, those consummate examples from the great period. The heir of all the Ages—he produced this! In the presence of masterpieces this was his handiwork. The explanation of such a decline and a degradation is found when we observe the conditions of true productiveness in Art. Lifeless imitation is decay.

H. T. HENRY

Washington, D. C.

THE CHRISTIAN HOME—A PASTORAL PROBLEM.

A LARGE part of the priest's extra-sacramental work is concerned with the family life of his people. In many parishes, family problems have become so numerous and complex that trained social workers are coöperating with the priest in their solution. Owing to the very alarming decay of domestic virtue, their united efforts are required in order to repair the break-downs occurring in family life and, as far as possible, to salvage some of the wreckage.

The traditional Christian idea of family life may be summed up in the three words: authority, obedience and coöperation. The modern family is characterized by a very marked weakening of all three elements. Archbishop Glennon of St. Louis declared recently: "There are in these days not many truly Christian homes." Most of the social writers of the day bear witness to the fact that the foundations of healthy home life are crumbling. "The decay of settled traditions," says Cooley,[1] "embracing not only those relating directly to the family, but also the religious and economic ideas by which these were supported, has thrown us back upon the unschooled impulses of human nature."

"The child", he continues, "in our day finds . . . no general state of sentiment, such as exists in Japan, and existed in our own past, which fills the mind from infancy with suggestions that parents are to be reverenced and obeyed; nor do parents ordinarily do much to instil this training. . . . They see nothing strange in the fact that their children treat them as equals and demand to know 'why'".[2]

There are not wanting those who praise the looseness of present-day family life. They find, in the prevailing freedom and independence, evidence of the application of democratic principles. Cooley pointedly answers this school. "We say that the modern family is a democracy: and this sounds very well; but anarchy is sometimes a more correct description. A well-ordered democracy has a constitution and laws, prescribing the rights and duties of the various members of the State, and providing a method of determining controversies: the family, except as we recognize within reasonable limits the authority of husband and father, has nothing of the sort. . . . What would happen on shipboard if the captain had to govern by mere personal ascendancy, without the backing of maritime law and custom? Evidently there would be mutinies, as among pirate crews, which only an uncommonly strong man could quell; and the family is often in a similar condition."[3]

One effect of present conditions is to increase state paternalism and to give vogue to the philosophy which is succinctly

[1] *Social Organization*, p. 357.
[2] Ibid., pp. 260-261.
[3] Ibid., pp. 368, 369.

stated thus: "The new view is that the higher and more obligatory relation is to society rather than to the family. . . . The modern individual is a world citizen, served by the world, and home interests can no longer be supreme".[4]

Recently, at a conference of the Child Welfare League of America, it was argued that it is the duty of the State to act as parent and that the whole tendency of State control and protection of childhood is wholesome. Through all grades of society the current sets in the same direction.[5] Compulsory education, free lunches, free text-books, medical inspection, kindergartens, nurseries, widows', orphans', and old age pensions, are some indications of State assumption of family duties, and their rapid growth in late years has given rise to the conviction, found among sociologists, that social parentage is now more important to the child than is the personal. "Social centres", says Calhoun, "replace the old-time home chimney".[6]

The Catholic Church stands practically alone in its adherence to the ideal of the traditional Christian home. It regards the family organization as prior to, and more fundamental than State organization. It teaches that the function of the State is to safeguard the home and not to supplant it. It believes that the unit of human society, the home, must be preserved in vigor and virtue, both for the material and spiritual welfare of the individual, and for the progress and prosperity of the nation.

It is profitable, as a basis of action, to consider the causes underlying the changes that are operating to the detriment of Christian family life. In a general way, it may be said that all the causes are reducible to the spirit of individualism. This spirit has been of long and gradual growth. Before the 16th century, it had so far undermined Christian Charity, that the success of the Reformation was rendered possible. With the establishment of individualistic religion, it grew by leaps and bounds. It permeated every stratum of society. The family, which is the final stronghold of Christian civilization, could not escape its corrupting influence. With the rise

[4] Calhoun, *History of the American Family*, Vol. 3, p. 171.
[5] Florence Finch Kelly in September, 1926, *Century*.
[6] *History of American Family*, p. 174.

of modern industrialism in the 18th century—the crowning achievement of the individualistic spirit—Christian home life, especially among the middle and lower classes, suffered enormously. For a century and a half, that industrialism, walking hand in hand with, and fostering, other forms of individualism, has done its ignoble work, until the virtues essential to Christian home life are fast disappearing, and only here and there may be found homes wherein parental authority is still adequately exercised and respected, and where the charity of Christian brotherhood animates father and mother, brothers and sisters.

The new industrialism assumed that, when self-interest is pursued, the common good is promoted. No matter how often experience has uncovered the fallacy of this assumption, it is increasingly the basis of our civilization. "More and more in contemporary literature," writes Florence Finch Kelly,[7] "the claims of the individual are stressed and the alleged right of the individual to unhampered existence is emphasized." And she adds: "The spirit of the aggressive ego, the spirit of individualism rampant, impatient of any curb on its own desires, unwilling to recognize its responsibilities, avid of self-expression . . . joined hands with all the forces tending outward from the family circle." Although Calhoun[8] vaguely and vainly hopes that this spirit is "preliminary to a recentering of society . . . as clearing the ground for a broader civilization," he admits that it has resulted in selfishness and self-gratification, "in the rule of personal desire and individual idiosyncracy."

"The Family," says Goodsell,[9] "not infrequently presents the phenomenon of a group of clashing wills, an association of highly individualized persons, each asserting his rights and maintaining his privileges, with greater or less success." He finds the family of the 20th century markedly unstable, due to this spirit, and declares,[10] "It would seem that in some instances it has paid for the independence of its members the costly price of its existence, or its existence in a changed and incomplete form."

[7] September *Century*.

[8] *History of American Family*, Vol. 3, p. 171.

[9] *The Family as a Social and Educational Institution*, p. 456.

[10] Ibid., p. 472.

"Among the phases of this domestic individualism," says Cooley,[11] "are a declining birthrate among the comfortable classes, some lack of discipline and respect in children, a growing independence of woman accompanied by alleged neglect of the family, and an increase of divorce". To this list may be added the increase of desertion, of juvenile crime, of unmarried mothers, and most of the social problems with which priests and social workers are called on to deal.

That modern industrialism is the main cause of this fatal individualism, and of the consequent evils in the family is abundantly clear. Frank N. Hagar, in his *American Family,* asserts that "for over two hundred years of the colonies and the early republic, no essential weakening, impairment and degeneracy of the family appear". Calhoun accepts this statement and adds: "This period of relative stability is obviously the period reaching up to the beginnings of modern industrialism with its consequent cityward drift. . . . A little thought will show that causes, (of family laxity) cited as distinct, are derivatives of this (modern industrialism)".[12]

Previous to the eighteenth century industry centered in the home. The cottage system of labor existed all over rural England. The manufacture of cloth was combined with agriculture, all the members of the family coöperating. Guilds representing the various trades involved in cloth manufacture laid down the rules governing the industry. The bonds of family union were strengthened by this community of labor. The invention of machinery and the establishment of the factory system of industry gradually removed industrial activity from the home. Governmental control, which favored the new capitalist at the expense of the workers, replaced guild control. Private profit-making was unrestrained and the common good was ignored in the wild scramble for wealth. The great manufacturers were extreme individualists.[13]

This economic revolution, together with the rise of landed potentates and the agrarian system of enclosures, broke the solidarity of rural family life. Those families that remained

[11] *Social Organization,* p. 358.

[12] *History of the American Family,* Vol. 3, p. 165.

[13] Bowden, *Industrial Society in England Towards the End of the Eighteenth Century,* p. 216.

suffered a wretchedness second only to the wretchedness of those who followed the industries to the towns and cities.

According to the Elizabethan statute, only a bare subsistence wage might be paid to agricultural or industrial workers.[14] Even this law was not enforced and so generally were wages below the subsistence level that, as Howlett asserts, "very nearly a third" of the rural inhabitants, and less than a sixth of the inhabitants of towns and manufacturing centres, were, in 1795, receiving poor aid.[15]

Family poverty was not the only devastating result of the industrial changes. Long hours of labor and the employment of women and children contributed to the further degradation of home life. The prevailing hours for farm laborers were from six to six in summer, and "from light to dark" in winter. For industrial labor, they were still longer. Bowden quotes from the Elizabethan Statute for Artificers thus: "All artificers and laborers . . . shall betwixt the midst of the months of March and September be at their work at or before five o'clock in the morning, and continue at work until betwixt seven and eight o'clock at night . . . (except at meal times); and . . . between the midst of September and the midst of March . . . from the spring of the day in the morning until the night of the same day."[16] This left little or no time for home associations, and for shaping the life of the family.[17]

When the widespread employment of women and children, the latter at a very early age, and the resultant neglect of home duties are also considered, it is easy to realize the sad condition prevailing in the homes of the working classes. In the period from 1841-1891, the number of women engaged in the English textile industries, increased 221%. Homes were ill-kept, meals were hastily and poorly cooked, drunkenness was common, and children grew up in the densest ignorance and in moral darkness.[18]

Rural workers lived in hovels, with no comfort, little sanitation, poor food and scarcely any privacy. "It is not un-

[14] Ibid., p. 232.
[15] Ibid., pp. 233-234.
[16] Ibid., p. 235.
[17] Goodsell, p. 423.
[18] Ibid., p. 423.

common," said Adam Smith, "for a mother who has borne twenty children not to have two alive."[19] In industrial centres, overcrowding was the cause of much misery. In 1796, a Dr. Ferriar declared that cellars were being used extensively as dwellings, the cellars commonly consisting of two rooms—one used as a kitchen, the other as living quarters for the whole family. He describes visiting such "homes", where he had to use a candle at mid-day to examine patients lying on a few rags on the damp floor.[20] Such were the home conditions of an era which brought unbounded prosperity to the few and hardships and misery to the many. It was the era of unchecked individualism.

The same spirit, although to a somewhat lesser extent, prevailed a little later in America. In 1830, 200,000 females were employed in the manufacturing establishments in the United States. In 1900, 120,603 women were working in cotton mills alone, over 20% being married. The employment of children was general. As early as 1829, Frances Wright, an Englishwoman, lecturing in New York, declared: "In your manufacturing districts you have children worked for twelve hours a day . . . and you will soon have them as in England, worked to death." In 1924 Goodsell wrote: "Since 1870, the census returns show a large increase in child labor in this country, and a greater range of industries in which children are employed. Needless to say such employment of young boys and girls at mechanical labor for long hours constitutes one of the crying social evils of the present age, as well as a very real menace to wholesome family life, in the present and in the generations to come."[21]

While the condition of the working classes has been much improved in recent years, it has not been due, generally speaking, to a change of view on the part of employers. The change has been forced by the growing power of workingmen's unions. Nevertheless, it is still true, as a publication of the National Divorce Reform League in 1893 pointed out, that "The methods of business involving absence from home . . . and the operation of the industrial system as a whole, which tends

[19] Bowden, p. 237.
[20] Ibid., p. 265.
[21] Goodsell, pp. 426-427.

to separate the household . . . into its constituent elements . . . greatly disturb the centripetal and centrifugal forces of the home and society. Such influences help to make our civilization almost the direct foe of the home." [22]

The employment of women in industry has given rise to a series of problems affecting the home.

(1) It restricts the opportunities for male employment and reduces the wages of men often below the level of a family living wage.

(2) It deprives the home of necessary direction and care, and throws children on their own untutored resources.

(3) It educates women in economic independence, which, although lauded by feminists, and indeed laudable from certain aspects, yet adversely affects the home. Some of the evils are:

(a) Interests previous to marriage have been industrial or commercial and there has been little or no training for home-making;

(b) Dissatisfaction with the confining nature of housework and an inordinate tendency to seek outside the home for self-expression. On this point, Goodsell says: [23] "An increasing number of women are coming to regard themselves as personalities whose sphere of activity and influence cannot justly be restricted to personal interests in the home. . . . This is, of course, the outcome of the individualistic movement, born in the 18th century [sic] and perhaps not yet fully grown. This individualistic tendency is furthered by the education and professional and business training now quite generally bestowed on girls of the upper and lower middle classes."

Economic conditions under the modern industrial system are responsible to a considerable extent for the increase in divorce, first, by loosening home attachments, second, by making women financially independent, third, by creating habits of living among young people which they cannot maintain after marriage on one salary or wage. It is a noteworthy

[22] Calhoun, pp. 187-188.

[23] Goodsell, p. 465.

fact that the number of women seeking divorces in the United States exceeds the number of men. In 1910, the last year quoted by Goodsell, the number of divorced men was 156,162, while the number of divorced women was 185,068.[24]

Besides the evil of divorce, industrialism is one of the prime causes of family restriction. A small family, or no family at all, makes it easier for women to enjoy the freedom and independence so many of them now crave. It makes possible the enjoyment of additional luxuries. Apartment houses, some of which exclude children, are becoming more and more popular. Many married couples in industrial centres do not keep house at all, but live in hotels or boarding-houses. Calhoun says that, in America, there exists a spirit of "studied homelessness . . . correlated with the great social and industrial changes following 1850."[25]

In addition many families are compelled to live in tenements and slums. "Some day", says Goodsell,[26] "we may wake up to the fact that dwelling-places such as these are not homes in any true sense of the word—that family feeling cannot easily thrive in such a stifling atmosphere. It is idle to expect that a squalid tenement in the slums, sending forth in the morning all but its youngest members to labor and receiving them at night to eat and sleep without privacy or comfort, can nourish the sentiments of family loyalty, strength and beauty."

Dike, whom Calhoun quotes,[27] declares: "The industrial world should see that its fundamental needs of industry, efficiency, fidelity to duty, and loyalty to all demands of the situation, require qualifications of mind and character that depend very largely on the home behind the workmen and behind the employer of labor. The capitalists of the country are not awake . . . to the limitations a weak home imposes on society. The prison, the almshouse, the saloon and the brothel are probably . . . due more to some defect in home life than to any other single cause. Some would put the case even stronger."

JOHN R. MACDONALD

Georgeville, Nova Scotia.

[24] Ibid., p. 458.
[25] *History of the American Family,* Vol. 3, p. 181.
[26] Goodsell, p. 468.
[27] Ibid., pp. 197, 198.

THE TARIFF LAW REGARDING IMPORTATION OF ALTARS.

SOME relief is promised the Catholic Church and her institutions through a bill introduced by the Hon. John J. Cochran, of Missouri, to amend and broaden the free list provisions of the present tariff law as they affect the importation of altars. This is contemplated by the amendment of Paragraph 1674 of the Tariff Act of 1922 so as to eliminate certain qualifying phrases that have defeated what is generally known to be the intention of those members of Congress who framed the provisions of the paragraph. Recent judicial decisions and Treasury Department rulings have made such an amendment necessary. Without such an amendment altars and what Catholics regard as necessary parts cannot, in most instances, be imported free of duty. This paragraph of the law now reads as follows:

> Par. 1674. Altars, pulpits, communion tables, baptismal fonts, shrines, or parts of any of the foregoing, and statuary, imported in good faith for presentation (without charge) to, and for the use of, any corporation or association organized and operated exclusively for religious purposes.

The application and effect of the above paragraph, with the best and most liberal construction, is, of necessity, very restricted. The narrow construction, such as has been given it, evidenced by the recent judicial decisions and rulings of the Treasury Department, discloses it to be of very little practical value, at least to the Catholic Church.

The phrase "for presentation (without charge)", innocent as it may seem, has practically nullified the other provisions of the paragraph. Due to the narrow definition of the terms "presentation" and "parts" by the Treasury Department and the Courts, it is almost impossible to import, free of duty, an altar and what Catholics regard as necessary and essential parts thereof. Many articles that by their very nature are "parts" have been defined as "accessories." The purpose of the Cochran bill is to eliminate the objectionable phrase "for presentation (without charge)" and to bring "accessories" within the purview of the paragraph. It is believed that if this can be accomplished, it will do much to relieve the present

embarrassing situation that confronts priests who, in good faith, import altars, believing that they will be admitted duty free. They have found, upon arrival of the importation, that the same is dutiable for the reason that it has not been presented—within the meaning of the law. It is not enough that the money be contributed by the members of the congregation. Just when an altar comes within the category of having been presented, is indefinite and uncertain; therefore, in view of this situation, it is advisable that an attempt be made to eliminate that qualification. From the trend of recent decisions, it would seem that all those things used on or about the altar are either parts—or accessories; if the latter, under the present law, we lose. Our best judgment is that the insertion of the term "accessories" will make the paragraph broad enough to accomplish our present purpose and bring the relief so imperatively necessary. If amended, the paragraph would then read as follows:

Par. 1674. Altars, pulpits, communion tables, baptismal fonts, shrines, or parts and accessories of any of the foregoing, and statuary, imported in good faith, for the use of any corporation or association organized and operated exclusively for religious purposes.

Paragraph 1673 of the law has had the rare distinction of being liberally construed. For the most part, it has satisfactorily taken care of vestments, sacred vessels and like articles. These articles are classified by the law as "regalia". This paragraph reads as follows:

Par. 1673. Statuary and casts of sculpture for use as models or for art educational purposes only: regalia and gems, where especially imported in good faith for the use and by order of any society incorporated or established solely for religious, philosophical, educational, scientific, or literary purposes, or for the encouragement of the fine arts, or for the use and by order of any college, academy, school, seminary of learning, orphan asylum, or public hospital in the United States, or any State or public library, and not for sale, subject to such regulations as the Secretary of the Treasury shall prescribe; but the term 'regalia' as herein used shall be held to embrace only such insignia of rank, or office or emblems as may be worn upon the person or borne in the hand during public exercises of the society or institution, and shall not include articles of furniture or fixtures, or of regular wearing apparel, nor personal property of individuals.

The present tariff law contains several exemptions other than the one cited above that have been of great value to those persons and institutions availing themselves of the benefits which they are entitled to thereunder. These provisions were treated at some length and cited in great detail in the article, "Customs Duties on Ecclesiastical Goods", published in this REVIEW (March 1925). It is, therefore, unnecessary to mention them further in this writing. The purpose of this article is to point out the defects of the present law as they have come to my attention during the course of my practice in the customs courts, with particular reference to the application of the tariff law to the importation of ecclesiastical goods.

Under the present law, it is almost impossible to import stained glass windows free of duty. Like Par. 1674 (quoted above), Par. 1707 is so qualified that it is of very little practical value. It provides that "Stained or painted window glass or stained or painted glass windows which are works of art when imported to be used in houses of worship and when ordered after the passage of this Act, valued at $15 or more per square foot, and excluding any article, in whole or in part moulded, cast, or mechanically wrought from metal within twenty years prior to importation; . . . " shall be admitted free of duty. The difficulty here is that the average church, even if it could find a work that would pass the test of the customs officers (a difficulty by no means slight) had better buy a cheaper window and pay the duty than pay $15 or more per square foot for a window in order to obtain admission of the same duty-free. The paragraph is of benefit only in very rare instances. It was so framed at the instance of the glass manufacturers of this country and is designed to discourage, if not eliminate, the competition with imported windows.

Other provisions of the free list are designed to grant exemption from duty of ecclesiastical goods imported by and for the use of religious institutions. There are also provisions of the tariff law under which ecclesiastical goods not enumerated in the free list schedules or which do not come within the purview of the same, are assessed for duty. Whenever any article (and this also includes ecclesiastical goods) is not specially provided for it is classified as the article which it

most nearly resembles or under the paragraph covering the material of chief value used in its composition. As applied to ecclesiastical goods, the present free list is the narrowest and the duties provided in the several paragraphs the highest contained in any previous tariff law.

That these expensive, if not indeed unfair, provisions crept into the present tariff law is due, we believe, not to any unfairness on the part of the members of Congress who framed the bill. A lack of information caused them to do what they would not, in our opinion, have done had they been properly informed. Manufacturers were well represented at the committee hearings on the bill and presented, very vigorously, their views in respect to the same. The Church had practically no representation and nobody to protect her interests during the framing of the law. It is true that a few letters were written, but they were weak and timid and could hardly be calculated to either convince, persuade or inform. The writers of these letters, whose good intentions are not questioned here, were handicapped by lack of authority and the technical training and experience necessary to enable them to properly present the case of the Church.

The Church should have the best service in matters affecting the importation of articles necessary in carrying out the liturgy. Matters of so great an importance and which so seriously affect the interests of the Church should not be entrusted to amateurs or novices. It does not necessarily follow that because one is a good priest, zealous in the work of the Master, that he is an expert in customs law and procedure. A man may be the highest type of Catholic manhood and still be a poor customs attorney. It takes more than priestly zeal or personal piety to adequately protect the Church's interests before customs officials and in the customs courts. Such work requires special training and experience of a highly specialized character. Only lawyers who have made a special study of this phase of the practice of the law are competent to handle matters of this nature. The construction of the tariff law and the customs regulations predicated thereon, and the procedure in the customs courts is a highly technical subject. Only those persons who, by their training and experience, have shown themselves competent to handle these delicate and

difficult tasks should be entrusted with the same. No opportunity should be overlooked to protect the interests of the Church in this regard. Though it is not known to most people, the erroneous payment of duty and the defects in the present tariff law is costing the Church tens, if not hundreds, of thousands of dollars annually.

To adequately protect the interests of the Church and to divert the money that is now being thanklessly and unnecessarily paid to the government in the form of import duties, it is necessary to do two things: First, endeavor to obtain, by legislative enactment, a correction of the defects and a rectification of the injustices now known to exist in the present law. Take like steps when other defects and injustices are brought to light by subsequent departmental rulings and judicial decisions. Second, diligently and scrupulously avail ourselves of the exemptions now provided. My experience has convinced me—and current cases in the U. S. Customs Court confirm this conviction—that this is not being done. There is no reason for this apparent lethargy and lack of interest. To do so would rarely entail any additional expense or inconvenience.

In every case where there is a doubt as to the legality of the assessment and collection of duty on any importation of this class, the importer (priest or other head of a religious, educational or charitable institution) should immediately send all papers pertaining to the case to some reliable customs attorney. Customs attorneys will usually accept such cases upon a contingent fee. We emphasize the necessity of doing this immediately, as the protest must be filed within sixty days after the date of liquidation. If the attorney thinks the case is worth while, he will file a protest. If, within sixty days, the collector does not reverse or modify his original decision, the matter then goes to the U. S. Customs Court for hearing. If the protest be sustained, the duty, or so much thereof as the court shall decide has been erroneously collected, will be refunded. During the time the case has been pending, the importer, having paid the duty, is entitled to take his goods and use them. By this practice, there is everything to gain and nothing to lose. The duty having been paid, if no steps looking toward its refund are taken, it is gone beyond recovery.

This is an important matter, meriting the special consideration of all heads of religious institutions and others likely to import ecclesiastical goods which, under the law, are entitled to admission free of duty.

In the event of a general revision of the tariff laws, which will come sooner or later, we should profit by experience. In the meantime, it should be the special and particular business of somebody to look after these matters, and to keep the ecclesiastical authorities and other interested persons advised in the premises. What is everybody's business will be nobody's business. To-day, there is no competent person whose duty it is to safeguard and protect the interests of the Church. Some provisions should be made to fill this great need. The writer and the few other Catholic lawyers specializing in this practice have tried to do their part in this regard, but experience has shown that this matter cannot be safely left alone to private practitioners who have neither the time nor the duty to do this work, which is, at best, hardly appreciated.

A closer study of the tariff act would, in my judgment, disclose many defects not now apparent. The defects enumerated herein and the others referred to are only the few that have come to my attention in the course of my practice. Would not such a study and the publication of the result be worth while? In my opinion, the knowledge gained by such study would result in the saving of thousands of dollars annually which could be devoted to religious, educational, and charitable purposes.

JAMES R. RYAN

Washington, D. C.

A THEOLOGIAN'S OBJECTIONS TO BAPTISMAL INVALIDITY.

THE Very Reverend Doctor Valentine Schaaf, O.F.M., of the Catholic University of America, has brought forward in the August and October numbers of the REVIEW some very strong objections to the thesis I defended in the February number. If the fact that he assumes be true, his objections destroy the force of my contention as a working thesis. But if the fact that I took for granted be true, then his objections fall short of the mark. The whole point of the dispute as a

matter of practical importance turns on whether the Church still presumes that the generality of Protestant baptisms are valid, as she did in the early days of Protestantism. Before going into this question, however, an incidental objection ought to be disposed of and that is Doctor Schaaf's challenge of the principle I tried to take from Pope Leo's condemnation of Anglican orders. And in this particular connexion I trust to show that, even if that principle were waived, the presumptive invalidity of those Baptist, Presbyterian, Methodist and Congregationalist baptisms in which investigation had failed to indicate an express intention of doing what the Church does, can still be maintained.

Does Pope Leo XIII require a Change of Sacramental Form?

I had argued from the fact Pope Leo XIII laid down the proposition that the introduction of a new rite with heretical intent begot the presumption of a wrong intention to the implied principle of a like presumption from an official change in the meaning of a sacramental form. That is, I contended a change of ritual is only an application of the principle long quoted against Anglican divines, namely, that once a depraved intention is externally manifest the right external use of the matter and form is no longer thought sacramentally effective.

Doctor Schaaf appears to suppose that there is no change of rite where the sacramental form is literally preserved. Accordingly the four sects in question have not corrupted the form of baptism, as I had concluded, and really use the Catholic rite. But an analysis of the scope of the encyclical and a passing glance at its antecedents do not seem to bear out Doctor Schaaf. For Pope Leo XIII was professedly dealing with the Anglican ordinal and that purported to be both a ceremonial and an essential rite. His Holiness is at pains to point out how the essential part was vitiated through the sense given it by the ceremonial part. We may note, too, that the unexpanded Anglican sacramental form for episcopal consecration is literally identical with that part of the Pontifical wherein the contemporary common opinion placed the form of consecration. In itself the form of the Pontifical, like the Anglican form, is indeterminate; but Cardinal Gasparri[1] two

[1] *Tractatus Canonicus de Sacra Ordinatione,* Vol. II, p. 278, no. 1109.

years before the encyclical had explained how the form of the Pontifical receives determination from its setting in the ordinal and how that setting makes it sufficiently significant even if the *Propitiare* and the consecratory preface were omitted. This is what the Anglican setting in its official sense was unable to do, as the illustrious Pontiff elaborates. Pope Leo XIII goes further and declares that if the expanded form, significant in itself, had been used from the beginning, the consecrations would have been equally invalid; because again the official sense of the ordinal would have precluded the form being taken in a sacramental sense. Yet the expanded form considered literally is hardly more than a summary of the prayers of the Pontifical in which Cardinal Van Rossum, an advance guard of theological certainty in this matter, in his *De Essentia Sacramenti Ordinis,* maintains the whole form of the sacrament of orders is found.

The words, then, understood in a Catholic sense and used with a Catholic intention would be sufficient to confer the episcopate. But the words were completely Protestantized by the Anglican ordinal and in that sense were a totally insufficient form in spite of their literal significance. Lehmkuhl[2] had expatiated upon this the year before the encyclical in reviewing a book on Anglican orders by two Anglican ministers. He showed the terms "priest," "bishop," "orders" had been so distorted that when used in a form otherwise sufficient they vitiated it.

At this point Doctor Schaaf may interpose that the baptismal formula is traditional, even divine, and that a ritual with a heretical ceremonial part would not vitiate it. But the Eucharistic form was vitiated when a similar thing was done in the Anglican and Lutheran Communion services. Those rituals retained the words of institution in a setting of the old Mass deleted and mutilated enough to show heretical animus. And what did Catholic controversialists say of an apostate priest who would use those services? They said he would not consecrate because he would use the words of institution in a purely commemorative sense. So with a heretical ritual of baptism keeping the letter of the formula of baptism. The words are there, but the sense is not. For, as Noldin says

[2] *Stimmen aus Maria-Laach,* Vol. 49, pp. 1-16.

under the form of baptism, two things are required to constitute the form of a sacrament: words in themselves humanly significant and those words used in the Church's sense. And so long as the heretical sense is held to, the form is manifestly insufficient, a thing Lehmkuhl points out in the above mentioned book review in regard even to the expanded Anglican form of ordination and consecration.

The way of corrupting the baptismal formula under consideration is not new. Hefele in commenting on the nineteenth canon of Nice says the Council ordered the Paulinians re-baptized because while keeping the words of the baptismal formula they had read into it their heresy on the Trinity and thereby rendered the words insufficient to regenerate. He makes no mention of any dispute as to this interpretation, as he does when citing the opinion of Baronius and others in regard to Montanist baptism condemned by the eighth canon of Laodicea. These incidents Coventry[3] had in mind writing against Anglican orders in 1655 from Louvain, when he cited precedents for holding Anglican orders invalid on account of insufficiency of form arising from the mere corruption of sense. The heretics in the early Church, moreover, holding primarily to the thought of re-birth were not at all likely to make their errors on the Trinity practical.

Another objection can be urged. It is that I must prove the four sects in question have actually introduced a new ritual of baptism with heretical intent. That I will here undertake. The Baptist, for instance, have such a ritual and of a formal nature, although not reduced to writing. Desiring to carry into practice their doctrine on baptism they have instituted before actual baptism a ceremony that might be called the trial of regeneration. In this ceremony the candidate must give proof that he has been born again by faith and therefore is worthy to profess his Christian character by baptism, and thus enter into social fellowship with those Christians who have already given ritualistic testimony of their new birth previously acquired by faith. To say that this is not an essentially heretical ritual of baptism is to forget all the principles by which Anglican orders and early Anglican and

[3] Quoted by Canon E. E. Estcourt in his *The Question of Anglican Ordinations Discussed* (London: Burns & Oates, 1873), pp. 235-240.

Lutheran Communion services were attacked as invalid. We have here not only theoretical heresy on baptism but we have also positive efforts made to act upon this heresy.

For the other three sects perhaps the most that can be established is the existence of equivalent baptismal rituals of heretical intent. These sects have either mediately or immediately rejected the ceremonial part of the Catholic ritual because sounding too clear a note of regeneration and where they use preparatory prayers or instructions, these are at best of an ambiguous nature. Accordingly these prefatory parts of their rituals or their bare baptismal formulas take their meaning from their creed declarations still professed and from the more immediate background of their baptismal instructions and baptismal preachments. But again calling into requisition the principles by which Anglican ordinations and Anglican and Lutheran Communion services were pronounced invalid, we arrive at the same conclusion in regard to the equivalent rituals of Presbyterians, Methodists and Congregationalists for baptism as we did for the formal ritual of the Baptists. In themselves they beget a presumption of invalidity. It is much the same with these equivalent rituals as it would have been for the Anglicans had they merely used the expanded form of ordination and the words of institution without ritualistic settings. The same heretical animus would have still been there to corrupt the forms. I am far from asserting that sects with heretical tenets on baptism have at all times baptized invalidly or that the four sects we are discussing do here and now baptize invalidly in every case. I do contend, though, that not enough of the baptisms are valid to constitute a probability of fact against the presumption of corrupted form.

Does the Church look upon Protestant Baptisms as Prevailingly Valid?

This brings us to the real question at issue: that is, does the heresy on baptism of the Baptists, Methodists, Presbyterians and Congregationalists at the present day and in the United States enter into their intention in baptizing? This is purely a question of fact to be ascertained not by inquiring into what was true of the Calvinists in the time of St. Pius V

or of the Italian heretics that Benedict XIV knew, and these are the only declarations of facts by the Holy See that I know of; but by finding out what the Church's practical attitude toward Protestant baptism now supposes. For in those two eras already recognized as having valid Protestant baptisms for sects with heretical tenets, the practice of the Church was altogether opposed to what it is to-day. Then she forbade Protestants to be conditionally baptized. Now she orders it where the validity is not positively manifest. Even in 1830, as the decree of 24 Jan., 1877[4] bears witness, a long while ago in the evolution of Protestantism from a Christian heresy to a form of naturalism still encased in the empty symbols of the discarded religion, the Church thought it likely that groups of Lutherans and Calvinists in France might have fallen into invalid ways of baptizing. And in 1869 Newman[5] could say that our Lord's divinity was the one belief every Anglican held: "not to believe it is to be no Anglican, and any persons in authority, for three hundred years, who were suspected of to doubt it or explain it away, were marked men, as Doctor Colenso is now marked". Yet in the summer of 1925 Hilaire Belloc, on the contrary, could write in *The Columbia* that the average man in England to-day believes neither in the Incarnation nor in the Trinity. And no expert knowledge of current history is required to be aware that men now in authority in the Anglican communion can profess disbelief in our Lord's divinity without becoming marked, unless it be for distinction.

That decree of 24 January, 1877, is a good summary of the decrees of the previous part of last century; and far from prohibiting Protestants from being baptized conditionally when received into the Church, orders it for the sect in question where positive and certain arguments of validity are wanting. This rule was extended to all the sects by the decree given in 1878 and afterward put in the appendix of III Balt. decrees. Both Noldin and Lehmkuhl under iteration of baptism so understand the present practice of the Church. And the latter[6]

[4] J. C. Fontes, Vol. IV, p. 366.

[5] *Essays Critical and Historical,* Vol. II, p. 109 (Longmans, Green & Co., 1914).

[6] C. Casus, Vol. II, p. 44 (B. Herder, 1913).

incidentally in a case of conscience remarks the difference between Lugo's time and the present. Then valid Protestant baptism was the rule; now it is the exception.

To this last argument it may be retorted that the decrees suppose that where the right application of matter and form is found to have taken place, the validity of the sacrament is presumed. The Church has not said this, though. She has said rather the contrary in quoting St. Pius V for the three requirements of matter, form and intention in that 1877 decree. Nor is there anything to indicate conclusively in other instructions of the Holy Office that where nothing can be found about the intention, the baptism may still be considered valid, if the right matter and form have been used. True, she forbade any baptism to be presumed invalid solely on the grounds of heretical tenets or general carelessness in method. She does take for granted, however, that where individual baptisms are tested out by accepted standards, they may not be found invalid. And one of these tests is the absence of a right intention (Lehmkuhl in his *Casus Conscientiae* thinks the intention of a *sacerdos impius* using the Catholic ritual of baptism should be doubted and conditional baptism given). There is nothing, I repeat, in the Church's recent legislation declaring that right intention can be presumed in Protestant baptisms from the right external method of baptizing, especially where an essential error of baptism is entertained. In this matter seeming inferences have to be avoided because theological obstacles are encountered. The early Calvinists were presumed validly baptized, not because they were intact in method only but also because they wished to do what the Church does. The Church has not said, though, that Presbyterians, Methodists, Congregationalists and Baptists of to-day so generally have the right intention that it can always be presumed where the contrary is not indicated. She hasn't said that much for even contemporary Lutheran and Episcopalian baptism.

Here I may be asked why I demand positive indications of a right intention for these four sects. I think there are peremptory reasons for so doing.

An Essentially Erroneous Notion of Baptism and Implicit Intention.

Doctor Schaaf and a host of objectors whose able spokesman he is, appear to overlook the tremendous difference there is between a substantially right and a substantially wrong notion of baptism, once the Christian tradition is lost, of expressly wanting to do what all previous generations of Christians had done in baptizing. When this state of affairs comes to pass, and we have been saying it is here, then the era of implicit intention sets in. But implicit intention is insufficient where there is an essentially erroneous notion of the sacrament. In that case merely to desire to baptize is to have the will asquiesce neither directly nor indirectly in the ministerial act of begetting in Christ; but without this latter there is no baptism, for the act prescribed by Christ is in no way willed.

Let us illustrate our point. A couple profess free love. They are honestly convinced that marriage is a transient and not a permanent sex union. Will any one hold that they can give valid matrimonial consent unless they change this conviction of theirs at least provisionally, as they might do before marriage by saying something to the effect that they love each other so truly they want to make their union as permanent as they can. But they cannot act upon that erroneous conviction and still have marriage any more than a person can place a human act in a matter which he substantially errs about or is ignorant of. On the other hand two persons with a substantially correct notion of marriage need not expressly intend a permanent union. It naturally, and necessarily also, enters into the desire of marriage, if not specially excluded.

So with the minister of any of the four sects under discussion. He conceives of baptism as a symbol only and in no way as the act of begetting in Christ. He errs essentially on baptism in taking its *finis operis* not to be regeneration. But if he is going to baptize validly, he must intend regeneration at least equivalently; and that he can only do by eliciting the express desire of doing what Christ wants done or something done with it, as giving true baptism. Now the Baptist minister cited in my first article said he had never heard in or out of a seminary anyone so much as express the thought that it might be well in baptizing to have the general purpose of con-

ferring true Christian baptism. He was positive that Baptist ministers baptized according to Baptist teaching and Baptist intent. The indications are that the ministers of the other three denominations do the same. Just as we are bound to take the practice of the Church in accepting earlier Protestant baptisms as a sign of the presence of a right intention of express kind where that was required by reason of essential error; so we can take the almost universal practice of baptizing Protestant converts conditionally as a sign that a right intention of the express kind is generally wanting. And this is enough for prudently concluding after investigation reveals no solidly probable reason for thinking a right intention present that the given baptism is presumptively invalid, if it be Baptist, Presbyterian, Methodist or Congregationalist.

We are not on new grounds here. That decree of 24 January, 1877 concedes the likelihood of a general persuasion in a given locality of the dissolubility of marriage begetting the presumption of limited and therefore invalid matrimonial consent. Yet this is a far harder thing to conceive happening than the absence of a positive intention on the part of Baptist, Presbyterian, Methodist and Congregationalist ministers of doing what the Church does and thereby intending by implication regenerative baptism. Then most non-Catholics in the United States have not gone through even the outward form of baptism because either they or their parents do not deem it to be in any way necessary. But does this not indicate that the real tradition of baptism was previously lost? That accounts for the dropping of a ceremony which had become empty through an erroneous notion coupled with a lack of right intention. If the author of *The Upbuilding of a Lost Faith* (a prominent lecturer) can say he is sure that as a young man he and the group with him were invalidly baptized owing to a want of sufficient instruction to elicit a valid desire of baptism and that most adults baptized in the Nonconformist churches are in a like predicament, is there not every reason to believe that this argues a frame of mind in the ministers of the questioned sects adverse to forming the necessary express intention they need to confer baptism validly?

While admitting that the foregoing arguments are pertinent enough, there will be many who will want confirmatory proof

in the shape of testimony from ministers of the denominations in question. I am now engaged in that quest.

BAPTISMAL QUESTIONNAIRES.

I am sending out fifty sets of questions to be presented by priests in different parts of the country to local ministers of their acquaintance belonging to the four sects. When I have gotten the sets returned and have cleared up the doubts by further questions, I can collate for the readers of the REVIEW the results of this experimental study of baptismal intent. I append the Baptist questionnaire with the prefatory statement that each of the other three questionnaires varies paragraph two to give formal expression to the sect's baptismal heresy. Paragraph three is only verbally changed to square with the method of baptizing, as sprinkling or pouring.

(BAPTIST)

Which of the following paragraphs, if any, expresses the meaning that your denomination gives the baptismal formula and in consequence the meaning that most ministers of your denomination actually (as opposed to constructively) have in mind when they pronounce the sacred words, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost"?

1. I wash you in water in the name of the Father and of the Son and of the Holy Ghost as the act of begetting you in Christ, or as the act of begetting you anew of water and the Holy Ghost.

2. I bury you in water in the name of the Father and of the Son and of the Holy Ghost as a sign of your death to sin and of your resurrection to a new life in that re-birth which has already come to you through faith in Christ.

3. In immersing the candidate and pronouncing the words of the formula over him I expressly intend to do whatever He Who instituted baptism, Our Divine Savior, wants done, and I have no other intention. In other words, my meaning is entirely implicit; since I cannot undertake to say with certainty what the intent of baptism is.

. . . . . .

(PRESBYTERIAN)

2. I wash you in water in the name of the Father and of the Son and of the Holy Ghost as a sign and seal of that re-birth which may already have come to you by the Holy Ghost through faith, or that may now be coming to you, or that may hereafter come to you.

. . . . . .

(CONGREGATIONALIST)

2. I wash you in water in the name of the Father and of the Son and of the Holy Ghost as a sign of your re-birth in Christ through faith and not as in any manner effecting that re-birth.

. . . . . .

(METHODIST)

2. I wash you in water in the name of the Father and of the Son and of the Holy Ghost as a sign of your interior washing by the Holy Ghost through faith and not as in any way effecting that re-birth.

. . . . . .

The advance answers to those questionnaires give strong promise that my thesis will be confirmed by a cross section of Baptist, Presbyterian, Methodist and Congregationalist action in baptizing. The head of a leading divinity school of one of the four sects, no longer a Congregationalist, said that paragraph two was too strong for Congregationalists in being even symbolic. A vicar general from another city in returning a set with number two signed said he had gotten the surprise of his life. I feel his tribe will mightily increase.

JOSEPH P. DONOVAN, C.M.

St. Louis, Missouri.

WHY NOT HAVE A BETTER CATECHISM?

NOT many teachers, I fancy, will contend that the character or quality of a text book is a matter of indifference. Very often a great deal of a teacher's effectiveness is due to the judicious choice of the manual he places in the hands of his pupils. Several most distinguished teachers when retiring maintained that their greatest service was in a text book left behind them as a result of years of effort in the class-room.

To-day, there are positively none who show a keener realization of the importance of good text books than our Catholic schools and Catholic school-teachers do. An intense activity prevails. New works are appearing monthly. Our teachers will be satisfied with nothing but the best. School books which a short time ago were accepted as a decided improvement on their predecessors are being superseded by others still newer and still better. Everywhere there is urging to a careful ex-

amination of the more recent products in the hope that greater and continued attention to this line of effort must necessarily result in the appearance of something still more helpful to both teachers and taught.

No Tendency to Change the Catechism.

To all this there is apparently one striking exception. This commendable activity does not seem to extend to the class of religious instruction. While all of us vigorously disclaim any tendency to indifference in this all-important matter, we simply must admit that the time and effort that the great majority of us have bestowed upon searching, as we should, for the very best text book available and upon stimulating effort toward the production of something still more serviceable, may be calculated at a minimum. Our attitude would suggest that there was positively no room for improvement and that only the supercensorious would advocate a reëxamination of a book with which teachers made heroic efforts to be satisfied two generations ago.

We all know how many pastors, school supervisors or teachers would favor attempting next year to conduct classes in arithmetic, grammar, history, or any other branch of secular study, with the text books in use in 1885. How quickly we should resent the imputation that we could entertain the idea even for a moment.

Inferiority of the Baltimore Catechism.

Now, we all further understand that a text book is not necessarily objectionable just because it is old. Nor are catechisms in use two generations ago and still in use objectionable just on that account. But, has anyone claimed, then or now or during the interim, that the Baltimore Catechism is the last word in methods of religious instruction? Does anyone at all contend that there is no room for improvement? Rather, do not all admit that between its two covers there is much to remedy, and do not many go so far as to say that as a text book of religious instruction it is positively inferior?

Its author himself would have disclaimed any such pretension. He accepted the task in the early months of 1885, modestly and truthfully protesting that the science of peda-

gogics and method was not his specialty, and evidently convinced that the burden of his duty consisted in removing the more objectionable features in Dr. Butler's manual.

Now, it may be news to many of our readers to hear that this latter work had not been written for children at all. In Dr. Butler's day controversy was keen and of frequent occurrence. Unlike their posterity as we know them, non-Catholics then were really interested in doctrine, and some singularly capable of advancing telling arguments in defence of their position. For their special study, and also as a weapon in the hands of protagonists of the Faith, the learned bishop prepared this admirable compendium of Catholic dogma and practice. In default of anything more suitable it was widely used a hundred years ago in the instruction of children.

In our catechism prepared in 1885, the greater number of questions and answers found in Dr. Butler's compendium have been allowed to remain intact; others, admittedly beyond the capacity of any child, were either reproduced in modified language or omitted altogether. Here and there, it will be noticed, the Christian Brothers' Catechism has been placed under tribute to supply both matter and form. Later insertions of lengthy glossaries at the head of each chapter reveal the scores and hundreds of words too difficult for those who are asked to memorize and use them. The seeming improvement is a striking exposure of a diction sincerely reprehensible. That the language of a catechism should be directly intelligible to the learner is a fundamental principle. There should be no need of glossaries whatever. On the other hand, the utter absence of devices commonly resorted to in presenting matter to youthful pupils, the lack of those features which characterize the ordinary acceptable text book, confront every teacher almost at a first glance into its contents. Such is the Baltimore Catechism as it has been for over forty years and as it still remains.

VERY DESIRABLE CATECHISMS ARE TO BE HAD.

Christian truth does not change with time, but surely we are free to admit that there is such a thing as improved methods of teaching it. The training in pedagogy which our Catholic teachers have enjoyed for more than a quarter of a century has certainly given results in the half-hour devoted to cate-

chism. The efficiency displayed in the very act of teaching should by this time have likewise manifested itself in the production of new text books for religious instruction.

The purpose of this essay is to maintain that what we had a right to expect has been realized with a success that should challenge our admiration. During the past thirty years several catechisms have appeared very much superior to anything in evidence before. Allow me to mention a few.

"A Catechism for Parochial Schools," by the Rev. W. Faerber, the first to introduce some real pedagogy into its plan.

"A New Catechism," by the Right Rev. James Bellord, to whom authors of catechisms for all time to come must necessarily feel greatly indebted.

"How to Teach Our Little Ones," referred to in a school journal as "the best Catechism in print".

"A Catechism of Christian Doctrine," by the Rev. M. J. Duffy, who has attempted, and with decided success, to reproduce the Baltimore Catechism in language intelligible to young children.

"The New Method of Religious Instruction," by the Rev. J. F. Jacobs, who sets aside the idea of question and answer and presents the matter of the Baltimore Catechism in consecutive sentence and paragraph form. The simplicity of its language is truly admirable.

"The Baltimore Catechism Revised" (Wm. H. Sadlier, N. Y.), of which one archbishop says: "It is far in advance of anything which has yet appeared," and another: "It is unquestionably superior to anything in our language."

WRITERS OF CATECHISMS RECEIVE SMALL ENCOURAGEMENT.

With this list only a very small minority of pastors and schools seem to be at all familiar. Nevertheless, these catechisms have been written by priests who understood the needs of children. They represent years of preparation for the task through personally conducting classes of religious instruction in season and out of season with unabated interest and unstinted devotedness. Their publication was undertaken from no other motive than an honest desire to assist both teachers and pupils and give greater effectiveness to the spread-

ing of Christian truth. And they are likely to go out of print through sheer lack of recognition.

There was, moreover, every reason for encouraging effort in this direction. There was every need for such activity. The religious instruction of the hundreds of thousands of children is very perceptibly impeded through the use of text books not at all satisfactory. Much as we feel entitled to congratulate ourselves on results as a whole, there is no denying that the progress made is not in proportion to the time spent upon it. This itself is necessarily a matter of no small concern for us all. But, there are other consequences more serious still. There are the hundreds of thousands of children not privileged to attend Catholic schools, who have to depend almost entirely on the assistance that a text book can afford, and who, like their parents, have never heard of any catechism but the one in common use.

In this connexion Father Jacobs offers the following comment: "Any attempt to be formal with such children will be useless. The very sight of the ordinary catechism frightens them away. In such cases the only thing to do is to give them a liberal dose of instructions as occasion offers, and send them away with a catechism that is readable and understandable.

"To the children of foreigners (who are the great majority of Catholic children in this country) the tyranny of words is heart-rending, The difficulty is aggravated by inability to pronounce the words. Doubtless, much of the opposition of foreigners to the use of English in matters of religion must be ascribed to this."

All circumstances considered, it surely was to be expected that when some of our devoted pastors, evincing decided competency, offered their services to assist in remedying the evil, their long and painstaking efforts would meet with every encouragement. At least we could abet the undertaking by having their books thoroughly examined or by making trial of them in one or other of the class-rooms it is our duty to visit. There is really no reason why those in a position to pass judgment might not compare them in detail with the catechisms which have gained admission to our schools and draw attention to the merits and demerits of each. Discussion stimulated in this way might easily have far-reaching as well as most whole-

some results for the future. It is not at all likely that the authors of the new works would have any objection to being drawn into the lists and obliged to defend their position. On the contrary, it is most likely they would gladly see their catechisms subjected to any and every form of judicious criticism, public or private, in preference to the deadening experience of finding all their efforts of no avail because of the utter failure to secure the interest of those they had hoped would gladly second their endeavors.

Waiting for the Ideal Catechism.

Just why all this effort has gone for nothing it is difficult to explain. If I were asked to account for our persistent conservatism, almost suspected of inclining to culpable indifference, I think I should outline our defence in terms such as this: "We realize that the Baltimore Catechism is decidedly below the mark, but until we are assured that the very best possible is on hand to take its place, we shall be slow to change." We are waiting for a catechism that shall be pronounced ideal, the very last word in the pedagogy of religious training.

But, have we any assurance in the world that its authorship will be undertaken by some one more capable than those who have already been offering their services to further the cause? Are we really trusting that some person specially gifted by heaven will suddenly appear to carry out the work and from that time the issue will be closed forever?

Then, there is something we seem to have forgotten. Who is going to decide? Who is going to make the test and assure us once for all that this is at last the ideal catechism? We have not settled that point yet. Of course, reasonable suggestion would point to Catholic teachers of undisputed competency, who for years have made the hour of religious instruction their chief concern and the special object of their zeal and devotedness, to pastors who in season and out of season have looked upon the catechizing of children as the duty preeminently worthy of their personal efforts, to bishops whose unceasing interest centered in this work and whose writings attest the thoroughness of their studies in catechetics. But, it is precisely these—all three—who have been loudest in their praises of the several catechisms appearing in recent years.

If testimonials such as these have had such little weight up to the present, why suppose they will prevail in the future?

Unless our dispositions have radically changed, very few of us would take the pains to examine this perfect text book, its eventual appearance being supposed a probability. Many would decide, as now, that in any case the book we have had so long is good enough for a while longer. A number would wish to know on what authority it claims preëminence over all others and on what authority these authorities are to be recognized. Some would call attention to its real or imaginary defects, enthusiasm would soon be on the wane and after a short time it would sink into the oblivion so generally shared by its ill-fated predecessors. In short, the ideal catechism, the day when we shall one and all admit its claim to the title, will never come.

Our Fundamental Mistake.

In taking the position that no change shall be made until we are assured of the very best, we are making the greatest mistake possible. We are fundamentally wrong. In nineteen centuries of religious instruction there is no record of anything being accomplished by such a course of action. To continue in this attitude is simply to condemn ourselves to hopeless stagnation. It is closing every outlet of escape from a condition of things we should long since have abandoned. No text book worthy of the name ever sprang into existence through an inspiration. *It is the constant use of each improvement as it appears that makes something still better possible.* The process from the highly objectionable to the highly commendable is tremendously gradual. It is the work of years, of attempt after attempt, of experimenting for a time with the results of each successive effort and remedying defects as they grow more apparent and suggest their own corrections. Our schools are now using text books in English composition, algebra, physics, beginners' Latin books, etc.—which are really admirable. But those of us who were interested in those studies fifty years ago and, to some extent, afterward, know of the many steps taken to arrive at this result, the long list of class-books adopted in succession, each profiting by the defects of its predecessor and in turn discarded for another de-

cidedly an improvement on all that has gone before. By no other process shall our schools have text books in religious instruction at all worthy of the great cause in the prosecution of which their assistance is indispensable. The only effective means of eventually developing the ideal lies in making the fullest use of such works as most nearly approach this ideal. Teachers are the writers of text books. Why suppose them likely to jump from the worst to the best, to be all at once capable of producing the best thing possible because up to that time their acquaintanceship was confined to one manual, hastily prepared, antiquated in method, decidedly inferior, and never subjected to the ordinary means of improvement.

Why not commence this year by allowing schools to use the best available at this moment? Still more suitable ones, it is true, may appear as time goes on. We can drop the less suitable, if necessary, when that time comes. Meanwhile, there is absolutely no reason for clinging to the most objectionable catechism in print merely because the very best possible has not yet been written. Let us use this year the very best available, altogether forgetful of both past and future. Next year there will be nothing to prevent our discarding this if we can better ourselves then. Some millions of children will reap the benefit day by day for ten months. This year is their opportunity. Why should their interests be compromised because a certain book was used by children in the past and another certain book may be used by children in the future? In the matter of learning, the privations endured by our predecessors are of no more service to us than the possible advantages to be enjoyed by our successors after we are dead and gone.

Consideration for Teachers.

There is another feature of the case well worthy of some little consideration. Anyone who spent some of his earlier years in a class-room realizes the misery of being compelled by a school board to continue a text book altogether unsatisfactory when another much preferable can be had. There is no other form of tyranny more likely to provoke rebellious feelings. The whole thing is so unreasonable and so easily remedied; all the more aggravated by remembering that the one subjected to the inconvenience is more competent to pro-

nounce than the persons in a position to inflict it. A teacher admittedly skilled in his art instinctively craves the liberty allowed a stone cutter or a blacksmith in the choice of tools.

Let us not close our eyes to the fact that something very much like this is really taking place in our parish schools. It is a safe estimate that three-fourths of the sisters actually engaged in school work have in mind a catechism or catechisms they would much prefer to the one imposed upon them. This is not caprice on their part. As teachers they are qualified to express an opinion on its pedagogical character and they certainly do not presume to encroach on our prerogative of discussing its doctrine. We, pastors and school visitors, are willing to leave them a large share of the drudgery the duty of catechizing children entails, and we may deserve some blame for altogether too arrogantly refusing them a voice in the choice of books with which it shall be conducted. Their unstinted devotedness to the task really deserves its not being made unnecessarily burdensome. Grievances far more numerous than we imagine are felt and silently borne in this experience. Sometimes also that silence breaks out in a protest to the effect that, had the pastor to teach catechism, morning after morning, with the text book prescribed, he would soon discover that the idol he worships so reverently might be suffered to fall from its pedestal.

To sum up.—Our parish schools are using a catechism which no body of trained teachers would recommend.

The religious training of our children is suffering by consequence.

The great majority of our teachers would welcome a change.

Recognizing this, several of our zealous clergy have endeavored to give us something better.

Eminent authorities speak of their books in the highest terms.

For some reason or other there seems to be little chance of any of these being admitted on school curriculums.

Many take the stand that there should be no change until the very best possible is in existence.

This is our fatal mistake; persisting in it means that the very best can never appear.

It is the constant use of each improvement as it appears that makes something still better possible.

While we are waiting, the progress of our children in religious knowledge is being seriously impeded.

There should also be some consideration for our Catholic school teachers everywhere obliged to carry on the work with an inferior text book.

PRESBYTER SEPTUAGENARIUS.

THE ARCHBISHOP'S POCKET-BOOK.

XVI. EDITORIAL AMBITIONS.

"WELL, Father McCabe, how is the *Interdiocesan Hand-Organ?* I understand it is you who write as grinder-in-chief those eulogistic editorial squibs (or should I say fibs?) which appear on the official news page and are manifestly designed to pave the way for appointment."

With this greeting the Archbishop's secretary met the genial pastor of St. Kevin's who was depositing his shabby portfolio in the office corner, which meant that he came for diocesan or archdiocesan news, as a peg on which to hang his aforesaid editorial yarns.

The two were a well-matched pair, clever, inquisitive, spare; but with excellent digestions which made the one a humorous after-dinner talker, and the other a puzzle to curious curates who hoped to discover in the secretary's smiling countenance the signs of future appointments, of which they knew he held the hidden key.

Father McCabe was as ready to talk as the other was accustomed to listen, always with mutual approval and ready understanding.

"I tell you, Larry, that old German editor is a gem—I should say a brick, for he hits oftener than he sparkles and scintillates. He moves but you can't move him."

"Why?" asked the secretary.

"Oh, I just had a long talk with him, trying to show him how he might increase the circulation of the paper by adding illustrations. What I mean is a regular system of clerical scenery, reproducing the popular heroes in the centre of the ecclesiastical stage, and discreetly selecting the others in suc-

cession, so that each gets a part now and then over which to crow to his neighbors. There could be 'asides'—prima donnas of the choir, and leading baritones or tenors in the boxes and modest screams from the gallery, or perhaps from the orchestra."

"Do you mean pictures of these people?"

"Certainly. You see, it would call their attention to the paper, and prove to them its efficiency. The more modest people who find themselves thus noticed and honored would at once send for a number of copies (from a dozen to a hundred) to be distributed to their friends and admirers, thereby advertising the paper and voluntarily, if not also zealously, becoming agents for it. Others who know themselves to possess merit under a bushel would begin to covet similar distinctions and strive to come within the editor's notice. Religious writers of what some prigs call mediocre story books, and of prayer manuals with original ejaculations, would of course have to recommend a paper in which they see their personal beauty and usefulness described to a world that might otherwise remain ignorant of their deserts. Of course the book catalogues appraise these things from the financial point of view, but they get into the hands only of dealers and heads of academies, or of pastors who expect to raise money from the sale at the mission of devotional things which they display for simple-minded children."

Dr. Larry listened interested.

"Then I pointed out to him how this was not merely likely to make the paper a success, but that it was blazing a trail of ecclesiastical history for future generations to admire. Many an obscure pastor would thus be immortalized; money would be saved to historical societies, and to protonotaries for the process of canonization. They would simply have to refer to the columns of the *Interdiocesan Hand-Organ* which furnishes not only descriptive accounts of the time by actual contemporaries, but real life-like photogravures, easily colored for future devotional purposes, thereby simplifying the labor of painters in churches, and for sketches in the lives of saints for children."

The secretary laughed out.

"This is no joke, Larry. Catholic marriages would be immensely increased at once. For, think of the modest maiden in the choir loft, or even the young girl in the pastoral pantry, each seeing her young man illustrated in the diocesan paper. Or imagine the thrill of admiration with which the adolescent youth of the High School finds himself heralded as the hero of the Catholic ball-field. On the opposite page the image of his admired Cinderella in her own well-poised attitude of selecting a cigarette, or with the new bison muffler like the halo of a saint on the occasion of the Commencement Jubilee. Not only history and the home, but science and culture would share the benefits of personal illustration. It would force upon the community the habit of reading and of admiring fine art. Aren't portraiture and biography the most attractive elements in letters and in painting?"

"Father McCabe, you are a born journalist. Why not edit a paper of your own? They say St. Paul, if he were living in the States to-day, would surely edit a Catholic paper or a magazine."

"No, I don't believe that. Seriously speaking, I think St. Paul would probably be just what he was in his own day. He would preach the word of God in the churches, in the highways, on ships and the open courts of the city. There are, to be sure, his Epistles to be sent where his living voice could not reach in the exercise of his priestly or pastoral responsibility. He would write to his seminarists like Titus, Timothy, or dictate to Tertius and his likes from his cathedral as bishop or from his prison cell in Rome. But he would not be a journalist or editor any more than he would be an architect or a banker for the benefit of religion. I once heard Tom Burke talk on that subject and shall never forget it."

"That is an odd view which seems to run counter to the accepted maxim that the pen is mightier than the sword."

"Not at all. The pen is undoubtedly more powerful than physical force, such as war. It has its apostolate too. But that apostolate may be exercised to the fullest advantage by men without the peerless priestly gift which was communicated to the Apostles on Pentecost, and which embodied the commission to carry the sound of God's word to the ends of the earth. The Apostles were to act not merely as carriers of a

beautiful message, but as bearing with it the virtue of a sacramental grace that creates as well as changes converts. The *Ave* of Gabriel, the *Magnificat* of Mary, like the *Fiat* which uttered the *Word Incarnate,* were both creative and sanctifying sounds. In this they differed from the written speech of Zachary when he called for a tablet and pencil to announce the grace of God in the word *John.* St. Paul did of course interpret the Gospel of Christ by writing his Epistles, as did St. Luke in his history of the Acts. So did St. John in his theology and in his forecast of the Church triumphant as the New Jerusalem. But their chief task as Apostles was to preach. They were told not to leave Jerusalem until they had made plain by word of mouth and by their pastoral works what the Gospel of Christ and its permanent organ, the Church, were to do for the children of men to the end of time. We priests who confine our labors to writing, miss the mark, and I for one never mean to be one of them. They remind me of those clerics who devote their time to inventing airplanes, patent locks for tabernacles, or who do organ recitals and invent popular forms of amusement. They might do all that, but if they don't preach the Gospel they have missed their vocation. I mean, Larry, what I say, though you look as if you thought I were just talking."

"But to offer the Holy Sacrifice is a gain to all the world. Why should the privilege not be intrusted to men not exclusively given to the pastoral service, as you seem to intimate?"

"Mass priests? I think they have been the destruction of the Catholic faith in countries where they have been the rule. The perfunctory performance of the ritual even if done with intention to consecrate by a duly ordained priest, should of course bring infinite measure of grace and peace. But the grace and peace of sacramental blessing may be diverted, like a current of light, by material obstruction. It can, as Paul says, be received by those 'qui sibi manducant judicium' and become a cause of destruction. A bishop might ordain a dummy to go through the rite of the Mass, just as the blood of Abraham may be created out of stones.—I have no use for Mass priests, and if the Archbishop sent me an assistant of that kind I'd raise the roof off the rectory before I would let him

tend to the people of my parish, poor as it is. Thank God, I have a fine little man who knows his rubrics and observes them. He has taught me a thing or two without knowing that he did so; for I am a sort of clerical scapegrace myself who know the right but don't do it consistently. I tell you—"

At this moment Dr. Norton dropped in, apologizing for the interruption:

"I thought I heard a familiar voice. Who is the scapegrace you are talking about, Father McCabe?"

The latter replied with a pleasant touch mimicking his friend's brogue:

"Meself, yer riverince. I was giving the secretary a bit of me moind; and he got back at me; so I had to admit it."

The secretary explained that Father McCabe was abusing the diocesan clergy in general, saying that half of them ought to be suspended because they did not know how to officiate with due reverence at the altar. Moreover he was running down the Catholic press, criticizing in particular the *Interdiocesan* weekly—"

"Why, what's the matter with the Catholic paper?" queried the Doctor, who occasionally wrote a bit of liturgical homily for its columns to atone for his want of preaching in regular turn at the cathedral.

"Oh, nothing," said the priest. "The *Interdiocesan* is all right, so long as you and I keep our eyes on it, but it could be improved."

"I think it is an excellent paper, though of a less high literary tone than the London *Tablet,* which to my mind is, and always has been a model since the time it was brought from Dublin. Mr. Lucas was a wonderfully keen man and temperate as an editor."

"Good Lord! the *Tablet?* You mean that Tory paper published in England? And *you,* a red-hot, though prudently loyal, Fenian?"

"Yes, sir. But religion and literature are worthily recognized even in an organ that has its political bias. You don't mind the color of a man's coat, though it may not be to your taste, when you find his speech clean and intelligent. That is a lesson I got from a young friend of mine who was a literary genius and the best of Irishmen. You may have heard of him: Patrick Sheehan."

"Surely, the Maynooth man who was for some time attached to the diocese of Plymouth. The Archbishop knows him and likes him immensely. What did he say to you about the *Tablet?*"

"I don't know that he spoke particularly of the London *Tablet.* I am referring now to his having taught me how to discriminate between the valuable and the useful elements in literature. The political opinions of an editor or a journalist may serve his purpose for the time, but it does not determine the value of his work as a writer or maker of public opinion. This applies to all literature. When I met Patrick Sheehan first at Queenstown, he had just returned from Exeter. We young fellows thought him at first a bit of a snob. He soon taught us, however, that all our philosophy was not wisdom. His first principle in the choice of reading matter for Catholic students was the very reverse of the old Scholastic maxim, *Bonum ex integra causa: malum ex quocumque defectu.* This he held to be a sound axiom in morals, but altogether vicious and misleading in literary criticism, for it tends to lead to an undervaluing of the good in Catholic literature by over-emphasizing the worth of form. Hence he had no sympathy with the negative criticism to which we Irishmen are rather addicted, and which he called either hyperemic or anemic, doing good to neither writer nor reader."

"How does that affect your judgment of *The Tablet?*"

"Only in this way, that it conserves the positive mode of constructive teaching. The English literary spirit is and has always been upheld in *The Tablet* by its traditional editorial management. It does not pretend merely to furnish news, ecclesiastical or otherwise, but to instruct. Its methods are distinctively simple, direct, with a healthy undercurrent of common sense, sound natural theology and respect for those who may not agree with its point of view."

"Don't you find the same in our Catholic American Periodical Flags?" said Father McCabe with a twinkle in his Irish eyes and a look toward the secretary which meant: I dare you to criticize American Catholic journalism in the presence of this native of the United States who gives the tips of ecclesiastical policy to the newspaper reporters whenever it may safely be done for the benefit of Church and State.

"The *Interdiocesan Hand-Organ* is all right," repeated Doctor Norton. "But with all due respect to American institutions, of which I am but a limited observer, I believe your Catholic journals generally are rather tending toward the sensational, which is characteristic of modern life in America commonly. I think that some of the Catholic American papers I see are wanting grossly in good taste through their effort to popularize ecclesiastical matters or persons. Some of them seem to be—to use a homely phrase borrowed from my friend here, Father McCabe—simply folders or show bills of what the Ordinary of the diocese says, does and thinks."

"You are right there, except in so far as the ministering editors occasionally exceed the limits of veracity. They like to toady, and sometimes attribute motives and virtues to his Lordship for whose benefit the paper is chiefly conducted, motives and virtues which are like the angelic wings in picture books. They are designed to set off the flowing millinery which is quite out of proportion to the spiritual dignity to be illustrated thereby. Stuff for girls—ridiculous!"

The secretary was becoming uneasy despite his habitual sang froid. Accordingly he sought to give a more serious tone to the talk of his waggish companion.

"See here, McCabe. Wasn't that the very thing you were suggesting to the editor of our *Interdiocesan* paper?"

"Precisely, son. I had in mind the useful rather than the valuable which Dr. Norton has so nicely distinguished according to the philosophy of that sage of Doneraile who wrote *The Triumph of Failure,* and who according to Dr. Norton here, himself an Irishman, praised the London *Tablet* as the best Catholic paper in the English language."

The Doctor threw up his hands in despair.

"I did not say that."

"No, but Patrick Sheehan did, who cracked up everything English. I think he changed his mind though, for the blood in him was that of a Celt."

"I believe, sir, he was simply just. What he had seen in England convinced him that that country with its vitality, with its wonderful energies reaching out for and appealing in behalf of the higher things, with its genius for organizing, its benevolent supervision—["except for the Irish", interjected Father

McCabe]—its liberal philanthropy, its missionary associations, its system of legislation radiating into every avenue of the commonwealth without trespassing on the liberty of the individual, has been a source of blessing to our English literature with scarcely any equal in the world. In France we have the two extremes; in Germany we have theory and speculation; in Italy and Spain we have emotional symptoms which change continually. But with the English there is a steady conservative spirit which promises good for the Catholic Church, especially through its press, in the future."

"There are other English papers, like—"

"Oh, yes, I know. They are more or less being caught by the American spirit with its desire for news and sensational flattery. But I hold to *The Tablet*. It is reliable, does not mix up its advertisements with the reading matter, and leaves one satisfied with the distribution of its various departments of information. It is Catholic, literary and informing without the commercial show which invites subscription by a sort of hold-up."

"You've touched the sore spot, Doctor, in our American Catholic press."

"But, McCabe, you haven't told us what the editor said to your proposal to increase the ecclesiastical picture gallery."

"Well, the old man looked at me for a while. Then he said: 'The Archbishop wouldn't like it.'

"'Are you sure of that? His Grace needs money. Since that crash of the Dothekirk Trust Company, his pocket-book has been steadily emptying. Tom Burns says it looks as if it had the consumption, and he is concerned about it.'

"'I'm sorry to hear that,' replied the editor. 'But I'll carry on as heretofore, until I get orders to the contrary, and then I may quit altogether. I have trouble enough, as it is, with the separate management of the advertising business of the paper. An editor can not rightly conduct a periodical unless he has full control of all the departments.'

"'Why?' I asked him.

"'You see,' he said, 'the advertisements are supposed to be the main support financially of the paper. The agents are commercially inclined because they get a percentage of what they bring in. Often it happens that they submit adver-

tisements of goods, books, assignments of supposed credits, articles, promotions of dubious projects, vanity schemes, all night dances at fairs and the like, to which you as a priest would in all probability object. These things are condemned in moral theology and from the pulpit. Sometimes I demur, or simply throw out these announcements when I chance to see them before going to press. But the manager says he has to pay the commission unless he gets some rule for the agents to go by. Now you know it is hard to make a rule for such people. If they know you personally and your mind, they will take the hint; but if they are not under your control, you can hardly keep track of things. Here we publish, for instance, an Encyclical, or a Pastoral Letter or a sermon by some noted preacher which condemns Saturday evening revels extended into the Sunday morning hours, or certain theatrical spectacles tending toward immorality, or the danger of intoxicants, family excursions on holidays of obligation which entail the omission of attending Mass, or suggest the neglect of religious duties such as fast and abstinence. When I turn over the page I see glaring advertisements of "The Hibernian Theatre open Saturday nights" or "French and German taught in five lessons," etc., which means, I understand, a good deal more than the teaching of language; or "Pure Rye Whiskey," etc. etc. Now these things seem to me as much out of place in a Catholic journal which is published for distinctly religious purposes as they would be in the vestibule of a church, or in a convent school-room. But what can you do?'

"'Rule them out,' I replied.

"'That is more easily said than done. The editor, like the Archbishop, may disapprove of such things, but he doesn't financially control the departments.'

"'Then the only safe way is for editorship and ownership to be in the one hand.'

"'Quite so. That has been demonstrated by one or two of the great secular organs of journalism. One man controls all. His spirit gets gradually into every department. He selects the men who most efficiently carry out the one policy of making or directing public opinion.'

"'I see. Do you know any of these men?'

"'Yes,' said he. 'I happen to be a friend of Jacob Riis, the author of *The Making of an American Citizen.* He is a thoroughly conscientious man, indeed deeply religious, with a mind free from bias and well-informed. He tells me of the ideal newspaper editor, though he himself does not edit but only writes.'

"'They say he is a Jew,' I countered.

"'He is not. But even if he were, that wouldn't necessarily prevent him from being a first-class editor. In truth the most successful newspaper editor he knew might have been anything racially or nationally. But he had sound principles which were characterized simply as common sense, a will to work, and decency, or what men call honesty. These are three fundamental virtues that make any man successful under ordinary circumstances. The common sense includes a knowledge of men, the power to observe and use the observed facts. Decency means the virtue to use them for the benefit of others as well as for one's own contentment, and by honesty is meant the observing of the Ten Commandments. Lastly he demanded from the editor the will and habit to work. That implies the power of making others work also, by example, direction, control.'

"'But leaders of that kind are born geniuses,' I ventured to say.

"'No, sir. A genius is more often an abnormal creature who flies up like a meteor, and comes down like dead cinder. Of course there is something in blood and heritage. My friend calls it home training. That is important, indeed. Most men are what their mothers have made of them from their conception to the day they leave the home for active life. Before the great editor, of whom Riis spoke to me, engaged a man on his newspaper he would inquire into his home life, the character of the parents, next his conduct at school, his habitual recreations. If these antecedents were shown to be satisfactory he at once admitted him, though he might try his mental capacity, originality, ability to mix with others, before definitely assigning him to a department.'

"Old Fogler will stick to his job as long as they let him have his way. He has his ideals, and you can't move him from them," said Father McCabe.

"So he won't have the pictures to which you tried to tempt him to increase the success of the *Hand-Organ?*"

"He doesn't object to illustrations, but he got wild over the suggestion of parading ecclesiastics or religious of the diocese with fulsome praises and sensational headlines. He said it was a disgrace to the priesthood and an insult to the Church. Let them preach the Gospel of humility and modesty and they will draw more souls than by their picture shows. Fancy Our Lord or St. Paul having their portraits taken to impress the mob with the eternal truths!"

"He seems to know all about it; though I think he is quite right," said Dr. Norton.

"He does know all about it. You are not aware," continued Father McCabe, "that he at one time was a novice with some religious order—I believe the Jesuits. Anyhow he reads the Latin Mass and is familiar with the rubrics, as I found from an incident he told me which had created a difficulty with his former pastor."

"What was that?" asked the secretary.

"You know he has an excellent family of children whom he religiously trains at home. He hoped to have his eldest boy serve Mass, at which he assists every day in the parish church next door to his house. Instead of this he began after a time to take his family to the church in the adjoining parish conducted by the Lazarist Fathers. He had a pew in his own parish church, but it remained empty on Sundays. The pastor who noticed it inquired and got wild when he found that his respectable parishioner had a pew also in the other church. He talked to him about it, arguing that it was giving bad example to the people of the parish, and that the religious were no better than the seculars; that the Mass was the Mass, and priests were to be respected even if they made no special vows. He said that the secular priests were the order of St. Peter, and the religious were an after-thought of men who felt that they couldn't be safe unless bound by a special rule under the eyes of a superior."

"What did your friend the editor have to say to that?" asked Father Norton.

"He told me that he spoke very respectfully to the pastor, whom he really likes. But that he went to the Mission church

precisely because he wanted to avoid scandal. This he owed first to his own children before he owed it to the parish.

"It seems he had taught his boy how to serve Mass, reverently folding his hands as prescribed in the rubrics which were explained in the liturgical manuals. He had a picture of St. John Berchmans at the altar to show how the hands were to be folded, and pointed out how the priest did the same while at the altar and in performing sacred rites according to the rubrics.

"When thus prepared he took his boy to Mass to make him watch the ceremonies at the altar. The lad coming back said: 'Say, Dad, the priest didn't fold his hands the way you say.'

"That settled the matter for the father. He had himself noticed the curate's slipshod manner, as though the celebrant were ashamed to hold up his folded hands in the way prescribed at the *Dominus vobiscum,* and though he excused the priest to the boy, he resolved not to have his boy attend that young man's Mass. It distracted and scandalized the children's minds and lessened their reverence by contradicting what he had thought it his duty to teach them. As he found a different practice in the church of the neighboring religious he made arrangements to have his family attend there regularly, although it cost him double pew rent."

[TO BE CONTINUED]

THE SUNDAY EPISTLES AND GOSPELS.

IN a previous number of the REVIEW (June, 1925) I made some general suggestions toward an improved selection of Sunday Epistles and Gospels, and in a succeeding one (April, 1926) put forward detailed suggestions toward a revised list extending from the beginning of Advent to Quinquagesima Sunday. Referring my kind readers to these previous articles, I propose now to continue the suggestions throughout the Sunday offices from the first of Lent to the last after Pentecost.

First Sunday of Lent. No change seems called for.

Second Sunday of Lent. For I Thessalonians 4: 1-8 might be substituted Isaias 58: 7-11, telling us what a true fast consists of—"break thy bread to the hungry," etc.; or else Ezechiel 18, as now on Ember Friday but a little shortened,

on abundant forgiveness of sins. There seems to be (as I have already remarked) a regrettable absence from the present Lenten Sunday pericopes of encouragement and invitation to the sinner.

The present Gospel is that of the Transfiguration as told by St. Matthew (17). Its appropriateness here is by no means obvious; but at all events it would be desirable to add to it verses 10 to 17—the story of the demoniac boy which completes and balances the sublime foregoing narrative, just as it is shown to do in Raphael's well-known picture. The pericope will then be rather long, yet hardly too long—not one of the longest.

Third Sunday of Lent. The Epistle—Ephesians 5:1-9, on imitating Christ as children of light—is quite in place. But the Gospel, from Luke 11, is long, obscure, of mixed content, and otherwise lacking in appropriateness. We would take from the preceding Saturday and put in its place Luke 15:11-33—the parable of the Prodigal Son.

Fourth Sunday of Lent. For Galatians 4, on Agar and Sara, which is obscure and, without a great deal of explanation, unintelligible to an ordinary congregation, might be substituted with advantage Ezechiel 38:1-14—the prophet's sublime vision of the field of dry bones and their resurrection. What a grand theme for a preacher—yet who ever hears it preached on? The Gospel is that of the Feeding of the Five Thousand. From it verses 13 to 15 might be omitted, as the Epistle suggested is rather long.

Passion Sunday. The Epistle is Hebrews 9 on Christ as our high-priest and mediator. For the Gospel, which is John 8:46-59—Christ accused of being possessed by a devil—might advantageously be substituted Matthew 16:21-28—prediction of the Passion, bearing of our cross and the last judgment.

Palm Sunday. No change desirable.

Easter Sunday. The Epistle—I Corinthians 5:7-9, on "unleavened bread"—must have struck millions of people as strangely brief and inadequate for the central festival of the Christian year. If they look it up in its context their surprise is increased, for they find it is but a brief parenthesis of two verses in an exhortation of St. Paul's which has nothing to do with the Resurrection. Nor does its imagery of unleavened

bread make any appeal, for scarcely one modern hearer among a thousand has any clear idea of what "leaven" is or how it works. May we not reasonably desire to have for an Easter Epistle some of the great passages on the Resurrection left by the great preacher of the Resurrection—St. Paul? Such passages are (for example) Romans 6:3-11 (it might be shortened) and I Corinthians 15:19-25.

Low Sunday. No change is called for.

Second after Easter. "Good Shepherd" Sunday stands out as one of the best liturgical arrangements we possess.

Third after Easter. The Epistle is I Peter 2:11-19. For the Gospel, which is John 16:16-22—"a little while and you shall not see Me"—I should like to see substituted Matthew 25:1-13—the parable of the Ten Virgins.

Fourth after Easter. The Epistle is James 1. For the Gospel, which is John 16:5-14, on the coming of the Paraclete, and which contains some obscure verses, might appropriately be substituted Luke 11:5-13—on the friend coming at night and importunity in prayer.

Fifth after Easter. The Epistle is again from James 1. For the Gospel, John 16:23-30 which (it has already been suggested) might be assigned to the Feast of the Holy Name, verses 5 to 8 might be taken from the present Gospel of last Sunday and to them might be added 23 to 28 (or some of them)—thus giving Christ's promise of the Paraclete together with His promise of future joys.

Sunday within Octave of Ascension. The Epistle is I Peter 4 and the Gospel from John 15 and 16. For this Gospel I would substitute Matthew 25—the picture of the Last Judgment, at present absent from the entire Sunday list.

Whitsunday. No change desirable.

Trinity Sunday. No change.

Second after Pentecost. No change.

Third after Pentecost. No change seems demanded; but there is little connexion to be seen between St. Peter's exhortations to sobriety and courage and the parables of the Lost Sheep and the Lost Coin.

Fourth after Pentecost. The pericopes are admirable in themselves — Romans 8:18-23, being, however, high and obscure—but there is no discernible unity of idea.

Fifth after Pentecost. The Gospel is from Matthew 5 on abounding justice, true forgiveness and charity. With this would happily go Isaias 1 : 16-20, on just the same topics—much more happily than I Peter 3 : 8-15, the present Epistle.

Sixth after Pentecost. No change required.

Seventh after Pentecost. The Gospel is Matthew 7 : 15-21, on false prophets and gathering fruits from thorns. For present Epistle (Romans 6 : 19-23) would fit in much more congruously Ephesians 4 : 1-7, 11-13, on unity of Church and conduct befitting its members. Most of this is at present the pericope for the Seventeenth after Pentecost.

Eighth after Pentecost. The Epistle is Romans 8 : 12-17. The Gospel is that of the Unjust Steward, Luke 16 : 1-9. Many in all ages have found this parable a difficult one to deal with, while others doubtless would oppose its removal from the list of pericopes. Without proposing its removal, I am yet of opinion that preachers would find more abundant suggestiveness in other Gospel passages at present left in the background, e. g. in Luke 17 (say verses 1 to 4 and 7 to 10) with its plain teaching on scandals, forgiveness and "useless servants".

Ninth after Pentecost. No change required.

Tenth after Pentecost. As the Gospel is Luke 18 : 9-14—the Pharisee and the Publican—I would substitute for the present Epistle—I Corinthians 12 : 2-11, on "charismata", which has no appropriateness and no interest for the ordinary Christian of to-day—verses 3 to 9 from Philippians 2—on humility after the example of Christ.

Eleventh after Pentecost. The Gospel is Mark 7 : 31-37—healing of man deaf and dumb. For the present Epistle, I Cor. 15 : 1-10, on "the least of the Apostles" and his preaching, a happy substitution might be Baruch 3 (as on Holy Saturday, but shortened) on heavenly wisdom.

Twelfth after Pentecost. The Gospel—Luke 10 : 23-27, on the Great Commandment and the Good Samaritan—is not well suited by the Epistle—II Cor. 3 : 4-9, on "letter and spirit" and the glories of the New Testament. A very appropriate Epistle would be I John 4 : 1 and 6-11, on "testing the spirits" and on charity.

Thirteenth after Pentecost. The Gospel—Luke 18 : 11-19, on the Ten Lepers, has no harmony with the Epistle—

Galatians 3:16-22, on the mediator, heirship and the shortcomings of the Law. It could be admirably introduced by Ecclesiasticus 43:32-37, on the duty of giving praise and thanks to God.

Fourteenth after Pentecost. Here, again, the Epistle and the Gospel are not well connected.

Fifteenth after Pentecost. The Gospel is Luke 7:11-16, on the raising to life of the widow's son. Instead of Galatians 5:25-6:10—various precepts of conduct—the Epistle might happily be Ephesians 3, as for feast of St. Margaret Mary and nearly as at present for Sixteenth after Pentecost, on "the unsearchable riches of Christ".

Sixteenth after Pentecost. For Ephesians 3 I would suggest Wisdom 3:1-9 on the final happiness of the just. For Luke 14:1-11 on the Sabbath and the invitation to "go up higher" perhaps some of Luke 12 (say 1-11)—the "sermon on the plain"—might appear here, if not used some other Sunday.

Seventeenth after Pentecost. For Ephesians 4:1-6 (of which, with additions, I have suggested the transfer to a more appropriate place at Seventh after Pentecost) might be substituted Philippians 3:13-21 (or some of these verses), on striving toward the prize and imitating the apostles of Christ. For the Gospel—namely, for Matthew 22:35-46 on the Great Commandment (which part I have suggested for another Sunday) and on proofs (requiring much explanation to be understood) of Christ's divinity, might here appear Matthew 9:18-26, on the woman with an issue of blood and the daughter of Jairus—at present found on the Twenty-third after Pentecost.

Eighteenth after Pentecost. For I Corinthians 1:4-8, I suggest Philippians 3:7-11 on loss of all things for Christ, or else Romans 6:19-23, as at present on Seventh after Pentecost. For Matthew 9:1-8, on the paralytic and forgiveness, I suggest Luke 16:19-31, on Dives and Lazarus—at present absent from the entire Sunday list.

Nineteenth after Pentecost. No change required.

Twentieth after Pentecost. For Ephesians 5:15-21—miscellaneous counsels—I suggest the placing of I Corinthians 1:18-25 and 30, on wisdom and folly. For John 4:46-53—on the ruler's son and the reward of faith—I would substitute Matthew 11:20-21 on Tyre and Corozain, and 25-30—"Learn

of Me, that I am meek and humble of heart"—all of which verses are at present read on no Sunday of the year.

Twenty-first after Pentecost. The Gospel is Matthew 18: 23-35, on the Unmerciful Servant. It might be appropriately led up to by I John 4: 8-21—at present assigned to First after Pentecost but never read, because of the incidents of Trinity Sunday. The present Epistle—Ephesians 6: 10-17, on the "armor of God", might be transferred to the next Sunday in place of Philippians 1: 6-11, on St. Paul's love for the Philippians.

Twenty-third after Pentecost. For Philippians 3: 17-4: 3 might come in Wisdom 5: 1-9, on the punishment of worldly sinners. For the Gospel (which I have suggested as fitting in better on the Seventeenth after Pentecost) I suggest Mark 9: 41-47, on scandal and eternal punishment, which at present is read on no Sunday and would lead naturally up to the other "lost things" which are brought up on the following Sunday.

Twenty-fourth and Last after Pentecost. The Apostle's prayer for his Colossians seems to have little relevance to the Gospel, which describes the end of the world. I should like to see substituted Apocalypse 20: 11-13, picturing the last judgment.

Thus I conclude my suggestions. It may appear to some readers that for mere suggestions they are too numerous and too minute. I have been anxious, however, to guard against an error of an opposite kind—that, namely, of making desultory and ill-related proposals whereby a system already too confused and unsystematic would be still further thrown into disorder. I am not so unwise as to suppose that even the most friendly critic will find my detailed scheme perfect. Nor am I blind to the grave difficulties that stand against the adoption of any reformed scheme. But I do flatter myself that both my general remarks and my particular criticisms and proposals will have impressed on many readers at once the desirability of a fairly drastic reform and the approximate character of the lines on which a reform ought to be made. And I am in hopes that some who read will have sufficient good will and sufficient influence to give practical furtherance to the good work of improving our present list of Sunday Epistles and Gospels.

GEORGE O'NEILL, S.J.

Melbourne, Australia.

Analecta

SACRA POENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis)

Dubia circa Potestatem Episcoporum quasdam Facultates communicandi.

Ad Sacram Poenitentiariam Apostolicam sequentia dubia, pro opportuna solutione, delata sunt:

Sacra Poenitentiaria Apostolica, die 18 iulii 1919, declaravit, non licere Episcopis communicare Presbyteris suae ditionis habitualiter potestatem benedicendi Rosaria, etc., de qua in can. 349 § 1, n. 1, Codicis iuris canonici, cum Indulgentiarum applicatione; nunc quaeritur:

"1. Licetne Episcopis communicare, saltem per modum actus, Sacerdotibus suae ditionis facultates, de quibus in can. 349 § 1, n. 1, Codicis iuris canonici?"

"2. Eaedem facultates competuntne etiam Vicario Generali?"

Et eadem Sacra Poenitentiaria, re mature perpensa, respondendum censuit:

Ad utrumque *Negative.*

Datum Romae, in Sacra Poenitentiaria, die 10 novembris 1926.

S. Luzio, *S. P. Regens.*

L. * S.

I. B. Menghini, *Substit.*

SACRA CONGREGATIO DE RELIGIOSIS.

Circa Auctoritatem Ordinarii permittendi Transitum Monialium ab Uno ad Aliud Monasterium eiusdem Ordinis.

Sacrae Congregationi Religiosorum Sodalium negotiis praepositae sequentia dubia, pro opportuna solutione, subiecta fuere:

I. Utrum moniales monasteriorum, in quibus vota dumtaxat simplicia emittuntur iuxta can. 488, 7° Codicis iuris canonici et decretum Sacrae Congregationis de Religiosis sub die 23 iunii 1923,[1] e proprio ad aliud huiusmodi monasterium sui iuris et eiusdem Ordinis transire queant sola Ordinarii vel Ordinariorum auctoritate.

II. Utrum eaedem moniales ab Ordinario vel Ordinariis e proprio ad aliud monasterium, uti supra, de ipsarum et utriusque Communitatis consensu, transferri queant saltem ad tempus, ita ut in novo monasterio, dum ibidem commorantur, iuribus gaudere et officiis fungi valeant ut moniales de familia.

Porro Sacra Congregatio, in Congressu diei 26 iunii 1926, re mature perpensa, respondendum censuit prout respondet:

Ad I. *Negative* et servetur can. 632 Codicis iuris canonici.

Ad II. *Negative* sine praevia Apostolicae Sedis licentia.

Facta autem de praemissis relatione Ssmo Dño Nostro Pio, Div. Prov. Papae XI, in audientia habita ab Emo Card. Praefecto huius Sacrae Congregationis, die 9 nov. 1926, Sanctitas Sua resolutionem eiusdem Sacrae Congregationis approbavit et confirmavit ac publici iuris fieri mandavit.

Datum Romae ex Secretaria Sacrae Congregationis de Religiosis, die, mense et anno ut supra.

C. Card. Laurenti, *Praefectus.*

L. * S.

Vincentius La Puma, *Secretarius.*

[1] *Acta Apostolicae Sedis,* XI (1919), p. 240.

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

31 August, 1926: Monsignori John S. Mies and Joseph Ciarrocchi, of the Diocese of Detroit, Domestic Prelates of His Holiness.

Monsignor Raymond Campion, of the Diocese of Brooklyn, Domestic Prelate of His Holiness.

2 September: Monsignori James Henry and Francis Varelmann, of the Archdiocese of Cincinnati, Domestic Prelates of His Holiness.

2 October: Monsignori Edward F. Quirk and John F. Ryan, of the Diocese of Newark, Domestic Prelates of His Holiness.

4 October: Monsignor Francis Joseph Spellman, of the Archdiocese of Boston, Privy Chamberlain supernumerary of His Holiness.

11 October: Monsignori Andrew Klarmann, Ottavio Silvestri and Thomas F. Lynch, of the Diocese of Brooklyn, Privy Chamberlains supernumerary of His Holiness.

13 October: Monsignor Stephen Butler, of the Diocese of Sioux City, Domestic Prelate of His Holiness.

27 October: Mr. Allan Broderick, of the Archdiocese of Westminster, Knight of the Order of St. Gregory the Great, civil class.

6 November: Mr. Joseph Edward Radcliffe, of the Diocese of Middlesbrough, Honorary Chamberlain of the Sword and Cape to His Holiness.

12 November: The Very Rev. P. William Schmidt, Director of the Missionary Ethnological Museum for Scientific Study.

The Most Rev. Peter Joseph Hurth, of the Congregation of the Holy Cross, formerly Bishop of Nueva Segovia, made titular Archbishop of Bostra (Arabia).

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED APOSTOLIC PENITENTIARY answers negatively a question concerning a bishop's or a vicar general's authority to grant faculties to priests of their jurisdiction to bless Rosary beads, etc., with indulgences attached.

SACRED CONGREGATION FOR RELIGIOUS solves two doubts relating to an Ordinary's authority to permit the transfer of religious professing simple vows from one monastery to another of the same order.

ROMAN CURIA announces officially some recent Pontifical appointments.

MARYKNOLL MISSION LETTERS.

Confession in China.

I dropped in on the neighboring pastor to give him a surprise visit, and to go to confession. Confession in China, if you live alone, is quite an elaborate ceremony; you prepare days in advance by foreseeing events in your absence; then there is the question of food for the trip and speculating on the weather. This time I had been two days on the way. You could go from New York to St. Louis comfortably in that time, but here it is a question only of eighty miles of mountain climbing. Forty miles is a good day's distance and means leaving before daybreak and arriving at sundown.

The thought often occurs that missioners five or ten years hence will miss much of our present life, for even now there is surveying of roads that some day will make the auto feasible. Within our own lifetime, I feel sure, the Maryknoll Hakka Mission will be a chain of stations within an hour of one

another and all within a few hours of the center. And this change will somewhat affect our mission work.

Please don't think of auto roads such as you have them in New York or Kansas—ours over here might resemble a private road in Iowa after a rainy spell. And of course when we say auto road, we mean one, not an intricate series of branches. At best, it will connect the cities of this region, and though not helping us in the administration of our districts (until we have christianities along the route), it will make life much more sociable for us missioners, allowing us to run over to the neighboring priest without loss of time. The trip I am on just now requiring two long days can then be done in three or four hours.

I found my host away—he had left that very morning on a sick-call 35 miles distant and would not be back for several days. However, a day or two more or less means little over here, so I sat me down to await his return. You feel a little unscrupulous taking charge of a man's house uninvited in his absence, but it gives you a clearer idea of his life than if he were present.

I landed in after suppertime, drenched from a heavy shower, and a bit too tired to eat, so I said to the cook: "Please don't prepare anything much; just a cup of coffee and some bread will do, but first give me a warm drink." He stood on one leg and then on the other and finally apologized: "Father has no wine and we've been out of coffee for the past two months and we never have bread!" For the moment I was nonplussed; the wine I could forgo, but coffee and bread! "What does the Father live on, then?" I asked. "Oh! We have tea and rice and there's an egg or two." All of which I took gratefully; then the boy rather proudly brought out some American tobacco, which he considered a miracle in these mountains, and I made my dessert on that. Now I'm not an epicurean, even as missioners go; I could do without a table-cloth and rather like chopsticks, but I haven't yet got to the stage where coffee and bread are not a part of my meal.

Then I went up to his room to change my wet clothes. The room is not too bad, with framed pictures of the Pope and the pastor's American Cardinal and a holy picture, a table and chairs and a bed and a washbasin. Luckily there was an

extra blanket, for my own was wet. There was an open dictionary on the table and several sheets of paper covered with Chinese characters; which showed encouraging signs of study.

I smiled as I sat down in the most comfortable of the chairs. Here was a room that the poorest at home would consider unfurnished, yet it represented all the missioner's possessions. And I smiled still more broadly when I realized that not a Chinese in the neighborhood but would have considered it very well furnished, and I thought of the phrase "He emptied Himself", and of St. Paul's "all things to all men." Here was a man faithfully trying to become Chinese of the Chinese and yet in some degree living much better than the best of his flock. He had a room to himself and privacy and neatness and windows for light and air.

In one sense it is a privilege to be able to live this way—cut off from the petty social demands of modern life, away from distracting allurements, getting down to the barest necessities, compelling the soul to face fundamental truths, to be alone as it were with God. Especially is it a privilege in these Hakka lands where our window always gives us a view of hills close by and mountains in the distance and beyond these a glorious sunrise and sunset, a scene that somehow does not speak of God's Presence but of His absence, like an empty altar in a non-Catholic church. A priest up here is truly *the* priest, not one of many, but God's only link with these hill-side homes. And yet, all this is also a desolation and a trial and, like Moses, our arms are sometimes tired lifted up above these people. Perseverance is a word of little meaning till brought home to us in daily life, and whatever worldliness is in us stands out in contrast when we are isolated.

Of course the physical trials are really small, and, after all, we are spared the starched linen and dustless duds of a more formal life. Living with the Chinese is more a comfort than otherwise, for they have sane views on style and poverty in dress or house is no bar sinister in their company. You do not have to shine in conversation with them, nor are you held in interviews by tedious visitors; the ordinary tittle-tattle of small lives and sordid things are not aired in your presence; what news you do get and the newspapers are free from

scandal and divorce. Your unconscious feeling of superiority is daily leveled by refreshing sidelights on the simple lives of your Christians about you, and back of your whole life and every moment of it, if you will, is the solid comfort that another race and tongue is gradually being added to the ranks of the Church.

The beauty of taking a part in this is the knowledge that your worth is not as an individual—anyone else would do as well in your place—but you are like one of the atoms that sinks its identity in the making of a coral isle, forming a lagoon wherein is peace and safety from shipwreck. Your work partakes of the eternity of the Universal Church simply because others before you laid the foundations and others after you will continue to shepherd souls. This is true of every priest, but especially evident in mission lands where the daily growth of the Church is measurable. The physical hardships of a pioneer are more than compensated by the tangible results of any effort.

Not that I shall forget to grumble to mine host when he comes at his treatment of visitors. He possibly, though, has some canned beans under lock and key and can retaliate that I had not warned him of my coming.

FRANCIS X. FORD, A.F.M.

Kaying, China.

THE HANDS OF THE CELEBRANT AT MASS.

Qu. As junior curate it is my office at the cathedral to prepare the boys for the ceremonies. Following the approved authorities, such as the *Caeremoniale* by Van der Stappen taught in the seminary, we insist that the servers at Mass and Benediction of the Blessed Sacrament join the palms of their hands with the finger tips upward. The bishop and our priests do the same.

Occasionally we have strangers or visiting clergy act as deacon or subdeacon, or also as celebrant, who neglect this ceremony, holding their hands with the fingers crossed as they would in private devotion. Now one of our older priests insists that it is my duty when master of ceremonies on public occasions quietly to correct such deviations. It scandalizes, he says, the boys and people in the congregation who know and observe the proprieties in religious as well as in social life. Sometimes prelates are present. Is it not their business to correct their inferiors rather than mine, who am a junior?

Resp. The ceremonial of the Church militant is that of an organized hierarchy in which the superior corrects as well as directs the inferior. If an army officer neglects the proper form of salutation to his sovereign, he is punished or deposed. In the sacred ministry the offence may be greater, yet the reverence due to the priest being interpreted as due to God usually withholds censure even from superior officers, whose duty it would seem to defend the honor of their Sovereign King before his people. A master of ceremonies at the sacred functions is supposed to direct and to prevent mistakes, but he should scarcely presume to inject devotion or reverence into men who are his seniors.

The rubrics of the Missal which prescribe the folding of hands at the Holy Sacrifice and before the Blessed Sacrament exposed, for the ministers serving in the sanctuary about the altar, are quite plain. "Extensis et junctis pariter digitis" means, as translated by rubricists, "manus junctae ante pectus palmis versus coelum erectae ad normam diagonalis," and it is mentioned as a defect "manus junctas tenere ad terram conversas" and "conjungere non palmas sed digitorum extremitates tantum."[1]

A celebrant who habitually neglects these prescriptions and directions may of course offer the Holy Sacrifice validly and probably worthily, being either ill-trained or forgetful. He may not forfeit the reverence due to his sacred ministry and character, but he cannot prevent the thoughtful adorer from receiving the impression that he is a poorly equipped officer of the great royal army. There is a word by an inspired priest and learned doctor of the law, Esdras, speaking to the people and defending the rights of the king, lest they who are appointed to edify should scandalize in the upbuilding of the altar and temple: "See that you be not negligent in this, lest little by little the evil grow to the hurt of the king,"[2] and the gentle and lovable poet of the sad fate of Jerusalem, Jeremias,[3] utters these awful words: "Cursed be he that doth the work of the Lord deceitfully" (Vulg.). It happens that the Hebrew here translated is properly rendered in English

[1] *S. Liturgia,* V. d. Stappen, V, 2, 2.
[2] I. Esdr. 4:22.
[3] XL, VIII, 10.

by "Cursed is he that does the work of the Lord *with a slack hand,*" and it is so given in the recent (Jastrow) version from the original Masoretic text. Many a neglect in the altar boys' service, and their future reverence or irreverence to the Blessed Sacrament, may be traceable to the thoughtless or careless exercise of the priestly function at the most solemn occasion of the royal reception by the officers—lieutenants, colonels, majors, and generals in the priestly army.

CELEBRATING MASS ABOARD SHIP.

Qu. A priest going to Europe and wishing to say Mass on the steamer, from whom does he receive permission? From the Apostolic Delegate at Washington, or from the local Ordinary from whose port he sails? I. G.

A. That a priest may legitimately say Mass aboard a ship, a special indult of the Holy See is necessary. Cardinals and bishops obtain this faculty *a iure* (Can. 239, § 1, § 8; and Can. 349, § 1, § 10). The Sacred Congregation of Rites (Vicen., 4 March, 1901, *A. S. S.*, vol. 33, p. 679) declared that permission to celebrate Mass on board a ship may be granted neither by a priest's proper Ordinary nor by the Ordinary of the diocese from whose port the ship sails. This response of the S. C. R. is cited by the Code, Can. 822, § 3, and thus becomes the common law.

In the United States it is customary for priests to apply to the Apostolic Delegate for such permission, according to Faculty 37, which reads: "Permittendi sacerdotibus navigantibus sive *in mari* sive *in fluminibus* ut in navi Missam celebrare possint super altari portatili, dummodo locus quo Missa celebratur nihil indecens aut indecorum prae se ferat et periculum absit calicis effusionis".

Certain canonists, (Fagundez and Many) contend that priests obtain this faculty from custom. But in this matter, especially since the promulgation of the Code, a legitimate custom can scarcely be said to exist.

The correct procedure is to apply through one's proper Ordinary to the Apostolic Delegate for this faculty. With the petition a tax fee (two dollars) is properly due to cover the expenses of the official transaction.

CREDO IN THE MISSA PRO PACE AT FORTY HOURS' ADORATION.

A correspondent in the December issue of the REVIEW pointed out a disagreement between the Baltimore Ceremonial (also Wapelhorst's *Compendium S. Liturgiae*) and Wuest-Mullaney's *Matters Liturgical* as to the obligation of reciting the Credo in the Missa pro Pace. In reply we quoted the former rule calling for the Credo only *ratione Dominicae.* This was an error, which Fr. Thomas W. Mullaney, C.SS.R., the editor of the late edition of *Matters Liturgical,* corrects, citing the more recent law of the Roman Missal, "Additiones et Variationes in Rubricis Missalis ad normam Bullae *Divino Afflatu* et subsequentium S.R.C. Decretorum." Fr. Mullaney writes:

Among these Reforms (I quote from the Roman Missal, Pustet's edition 1920—II, p. 21, col. 1) a classification of Votive Masses is given, and in VII, paragraph 3 (page 26, col. 1) we read that *the Credo is to be said in all Solemn Votive Masses.* It makes no difference whether we classify the Masses of the Forty Hours' Adoration as Solemn Votive *pro re gravi,* or Solemn Votive *ad instar:* the rubric remains the same. Only in Private Votive Masses is the Credo forbidden. The rubric, in VII, paragraph 1, prohibits the Gloria in Solemn Votive Masses when said in violet vestments; but there is no such prohibition with regard to the Credo under the same circumstances. Hence the Credo is to be said in the Missa pro Pace on the second day of the Forty Hours' Adoration ratione Missae Solemnis Votivae, without distinction as to the day of the week (Sunday or weekday) or the color of the vestments. This is what *Matters Liturgical* states.

The same ruling has been followed in the "Praenotanda" of the Ordo Universalis Ecclesiae, the basis of all our Ordos, or Directories, since 1921.

ODD PICTURES OF THE SACRED HEART.

The current number of the *Ephemerides Liturgicae* (XI, 11) answers a question concerning a devotional picture over the altar in a monastery (Cincinnati) which represents the Sacred Heart pierced by a lance as a separate image, without

the body of our Lord. The bleeding Heart is thus meant to symbolize the wounded love of Christ for His children. Canon Romuald Pasté, the interpreter of the S. Congregation in this case, decides that the picture is contrary to liturgical rule, and is not to be approved by the Ordinary. This for two reasons: first, because it is an unnatural presentation of an historical and devotional fact; secondly, because the separate image of the Sacred Heart is out of place on the altar over the tabernacle. Whatever private devotion may find to nourish its ardor in similar imaginary concepts, they are not proper in the sanctuary of the Church.

CEREMONIES AND SERVER'S VESTURE AT LOW MASS.

The efforts to introduce uniformity in community worship, and especially at the Holy Sacrifice of the Mass, have aroused discussion about the ceremonial observance at low or private Mass. The rubrics of the Missal give one general rule in regard to kneeling, sitting or standing during private or low Mass. It reads: "Those who assist (*circumstantes*) at private Mass always kneel, even in Paschal time, except while the Gospel is being read."

The acolyte at low Mass has to observe the rules of his service of the celebrating priest. These are found in manuals prepared for the purpose, and offer no difficulty or variation, except regarding the vesture (color and form) proper for the sanctuary. Here the Church insists on what is becoming, according to the rules of good taste and propriety, and gives the rule that a surplice is to be worn over the soutane, although at times a server in civilian garb is permitted when clerical acolytes in proper vesture cannot readily be obtained. The color, apart from the black clerical cassock worn commonly by altar boys, is not determined like that of the priestly vestments, and hence is left to the sense of propriety and decorum befitting the sanctuary and the season or festive occasion of the devotional services.

The rule that the congregation should kneel, except at the Gospel, as laid down in the Missal, is necessarily subject to modification in individual cases. It is meant as a general prescription to secure the reverence due to the Holy Mystery.

But in the case of the aged, the infirm, children, and organized bodies of the faithful who assist at low Mass, that rule cannot literally apply. Regular attendance of bodies or communities at times demands a uniform expression of devotional attitude, and in such cases it seems perfectly legitimate and even desirable to make rules that are proper to the service which the child, the infirm man or woman, can perform. Other considerations looking simply to the common order, furnish equally sound reasons for such regulations at a purely devotional service. Such is the case when men of a military corps attend in a body wearing their swords and helmets and standing at attention in a way which would be prohibited under ordinary conditions. The late Archbishop Howley, in a manual, *Explanation of the Holy Sacrifice of the Mass,* lays down a very simple rule for attendants at low Mass.

When the priest leaves the sacristy, the faithful rise and remain standing until the priest comes down from the altar to begin the first prayers. Then all kneel, and remain so during the whole Mass, with the exception of the two Gospels, during which they stand.

It is customary in some places to stand during the Creed.

It is also allowed by custom to sit at the Offertory and after the Communion.

The infirm are of course not bound to strict observance of these rules.

Such is the common sense of interpreters. Those who use one or other of the excellent manuals of Prayers at Mass for School Children or private devotion recently published in various forms, are therefore at liberty to use the directions given there, even when these are not of a uniform type with practices elsewhere. The congregation's postures at low Mass are not a question of rubrics such as bind the priest who celebrates, and who is bound under grave precept to observe the rubrics prescribed for him, but rather a method of expressing private devotion in presence of the Sacred Mystery at the altar, celebrated as an act of public worship.

POPE PIUS IX AND HIS TITLE TO CANONIZATION.

Qu. While in Rome last year for the Jubilee celebrations I saw, among other things, a great display of devotion at the tomb of Pius IX, and was told that the process of his canonization was being favored by the present Sovereign Pontiff, who is an enthusiastic admirer of his namesake. On looking up the history of Pius IX in the *Encyclopedia Britannica* which I find extremely handy for accurate information, especially on topics of history, I read the following in the article on Pius IX: "In the Syllabus Pius IX claimed for the Church the control of all culture and all science, and of the whole educational system. He rejected liberty of faith, conscience and worship enjoyed by other creeds, and bade an easy farewell to the idea of tolerance." A little further on I read that he declared that "the Pontiff neither can nor ought to be reconciled with progress, liberalism and modern civilization."

I also read somewhere that Pius IX when still a young priest residing for a time as secretary to Cardinal Muzzi in South America (Chile) became involved in a political plot as member of a secret organization (Freemasonic). These things are generally quoted by journalists and read by Catholics, and while we all know that calumnies are the lot of Popes as well as of saints, writers like those in a leading encyclopedia which claims impartial treatment of such topics are believed to have some ground for their assertions. Is there any source easily accessible to Catholics, especially priests who have to answer charges of this kind, which the REVIEW could recommend to students of history?

Resp. The process of canonization or beatification as a first step in the case of Pope Pius IX was begun in 1907 (11 February). Whatever can be said against the character, motives and public activity of the Pontiff as recorded in his writings and the documentary evidence of his life is quite sure to be brought out by the "devil's advocate" in the trial of virtue claimed as heroic. This advocate is given ample liberty to use any supposed evidence such as the *Encyclopedia Britannica* and more pronouncedly hostile sources may offer, to test the value of a claim to heroic virtue on behalf of a candidate for beatification. It may be said that the writer of the article on Pius IX in the *Britannica* is a German Protestant university professor, who grossly misrepresents the attitude of his subject on the so-called *Syllabus* by quoting parts out of their context. It is done much as the infidel proves that

the Bible teaches immorality, drawing his conclusions as to the character of the sacred writers accordingly. The Bible does say "there is no God", but it puts the words into the mouth of the fool. So the Syllabus of Pius IX, issued in 1864, contains a number of statements which, taken out of their context or interpreted by a mind not disposed to recognize the motives and conditions under which the document was written, may be cited as proving the Pontiff to have been hostile to civilization or progress, if not to common sense and moral virtue also.

In the January issue (p. 123) attention was directed to a brochure by Robert R. Hull (Huntingdon, Ind.), entitled *The Syllabus of Errors (Condemned) by Pius IX,* in which the writer recalls under appropriate headings the application of the principles enunciated by the saintly Pontiff to modern conditions of public and domestic life. Some twenty years ago this REVIEW published a pamphlet, *The New Syllabus:* Its Meaning and Purpose, by the Rev. H. J. Heuser, with a similar aim, occasioned by a decree of the Holy Office (3 July, 1907). In this new Syllabus Pius X, successor to Pius IX, made a selection of sixty-five propositions for the purpose of enforcing their application to existing conditions throughout the Christian world. In this pamphlet the writer compared the Old Syllabus with the New, showed how both covered the same ground, by pointing out the scientific errors to be combated by the teaching Church which acted as a Board of Moral Health. In conclusion we categorized the leading errors, as has now been done with fresh force and in detail by the Huntingdon tract.

Not very long ago (1920) a London firm (Sands-Herder) issued a biographical sketch of Pope Pius IX, by J. Herbert Williams, author of *The New Pelagianism, Inspiration,* etc. which gives a fair and truthful survey of the activities as well as the character of Pius IX. Now that the *Britannica* and the proposed canonization process have made the topic a live one for people interested in ecclesiastical studies we shall shortly return to the subject in a more critical way.

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THE MUTILATED "MISSA CANTATA".

Qu. The inquirer for the regulation forbidding so-called "chanted Masses" in the January number of the REVIEW must have had in mind the practice of some priests who begin a Missa cantata by chanting the Prayers, Dominus vobiscum, Preface, Pater noster, and Ite Missa est. They either intone the Gloria and Credo or simply recite them without waiting for the choir to chant these parts completely, and without leaving the altar. This is to shorten the service for the accommodation of the people. May the celebrant of a Missa cantata do this so long as he recites the required Gloria and Credo?

Resp. The method of accommodating the liturgy to the convenience of the worshipers here mentioned is without sanction, and has been definitely forbidden. To the repeated question: "Utrum intonationes Hymni Angelici ac Symboli, necnon singulae modulationes a celebrante in Missa cantata exequendae, cum relativis responsionibus ad Chorum pertinentibus, ex praecepto servari debeant uti jacent in Missali; an mutari potius valeant juxta consuetudinem quarumdam Ecclesiarum?" the S. Congregation of Rites has replied: "Affirmative ad primam partem; Negative ad secundam; et *quamcumque contrariam consuetudinem esse eliminandam.*" Decr. 14 March, 1896, N. 3891.

Errors of this kind are to be corrected, and the periodical canonical visitations by the Ordinary or the vicar forane are designed to this end.

THE ORATIO IMPERATA "PRO QUACUMQUE NECESSITATE".

Qu. The oratio imperata of my Ordinary is "Pro quacumque necessitate". Now on the 22nd Sunday after Pentecost the Collect, Secret and Postcommunion of the Mass correspond with the imperata. Are we in this case to omit the imperata?

Again, the Secret Prayer of the Mass of St. Martin is the same as the Secret Prayer of the Oratio imperata of my Ordinary, which is "Pro quacumque necessitate". What am I expected to do for the secret prayer of the imperata? Can I substitute for the secret that of the next in the "orationes diversae"?

Resp. The rubrics of the Missal (Additiones et Variationes, VI, 4,) state: "si jussa fuerit oratio contra persecutores Ecclesiae vel pro Papa in diebus in quibus alterutra a Rubricis

praescribitur, unica oratione utrumque adimpletur praeceptum." The rubric holds good by analogy in similar cases. But when the number of prayers prescribed does not permit the omission, the principle of rubricists "De eodem non fit bis in eadem Missa," calls for adaptation. In such cases the second prayer is changed, and in place of "Deus refugium" with its Secreta and Postcommunio (n. 12) prescribed for the Sunday (xxii post Pentecost.) the celebrant takes for the imperata the next prayer "inter diversas Orationes" at the end of the Missal, (13). This prayer "Ne despicias" is inscribed "Pro quacumque tribulatione".

The same rule holds good for the feast of St. Martin (11 Nov.), the Secreta of which is identical with that of the Oratio "Deus refugium."

TERM OF STUDY FOR THE PRIESTHOOD.

Qu. Where there is a well established seminary with a capable staff of professors, may the Ordinary allow two or three of the seminarists who have completed their course for two years, to leave the seminary and continue their studies privately in a mission house or novitiate where there is no one especially to teach them, though they are under a master of novices? I know that the bishop can permit study of theology in such cases outside the seminary; but does this include private study without a professor who is competent?

CEYLONEN.

Resp. The answer to this query may be found in the Code of Canon Law, C. 972 §§ 1, 2 and C. 976 § 3. The first of the canons cited makes it legitimate for a bishop to allow an individual student to live outside of a seminary, provided that the bishop is conscientiously convinced that a grave reason for this extraordinary concession exists. In such a case, the student should be committed to the care of a discreet and pious priest as a guide and spiritual director. This canon evidently regards only the spiritual life of the student and is not concerned with his intellectual training. The second canon cited states that the theological course should be followed not privately but in schools established for this purpose, according to the plan of studies laid down in canon 1365. It would seem therefore that the Code legislation forbids the promotion to orders of a cleric who has not pursued his studies in an ecclesiastical

seminary. It grants that certain circumstances may make it lawful for a student to live privately, and thus escape the hard round of seminary life, but expressly excludes a student from acquiring his theological knowledge without the guidance afforded in a duly established seminary.

VALIDATING MARRIAGE OF PAGAN CONVERTS.

Qu. I have brought into the faith a married couple who are pagans. Their marriage of course is valid; but for the sake of the sacrament I have to make them renew their consent. Can this consent be renewed in private or must it be done in the church? If in the church, have I got to go through the full ceremonial? Am I allowed to say the Nuptial Mass? What about the blessing?

MISSION. COLOMB.

Resp. There was an opinion among the older theologians that a marriage validly contracted by two infidels did not, by the baptism of both parties, become *ipso facto* a sacrament. They either denied that it ever became a sacrament or required a renewal of consent made either tacitly or expressly. This opinion in our days has no probability and should be abandoned (Wernz-Vidal, 41). The common opinion now is that the contract of marriage entered into in infidelity becomes *ipso facto* a sacrament when baptism is received by both parties.

The first reason for this opinion is found in Canon 1012 § 2. "Inter baptizatos nequit matrimonialis contractus validus consistere quin sit eo ipso sacramentum." This canon does not distinguish whether baptism was received either before or after the contract was entered into; it also makes use of the word "consistere" and not "contrahi", intimating that the contract may already be in existence before the sacramental character of the marriage is verified. Again, in the classic passage from the Ephesians, 5 : 32, Saint Paul was addressing Christians many of whom most certainly had already been married in infidelity. The third reason is drawn from the "praxis ecclesiae". Converts to the faith have been uniformly urged not to renew the matrimonial consent, but to ask for the nuptial blessing. Thus in the *Collectanea* (1557): "Coniuges infideles, si fideles facti sint, optime facere si Ecclesiae benedictiones recipiunt, adstringi tamen ad id non debere." Another pronouncement of the Holy See is found

in Wernz-Vidal (l. c.) : " Quod si dubium nullitatis (sc. matrimonii in infidelitate contracti) non sit vere fundatum, renovatio consensus non est necessaria."

With regard to the nuptial blessing, the parties should be urged, but cannot be obliged to receive it. Not including the blessing which is found in the celebration of the marriage itself, there are three forms of this blessing. The first is the solemn blessing which is found in the Missal, to be given during the Nuptial Mass. The second is the blessing, approved by the S. R. C., which is given when it is not possible to give the solemn nuptial blessing. This blessing however may be given only when special faculty has been obtained. The third is the blessing, also by special faculty, given to those who are unable to receive the solemn nuptial blessing, e. g. widows.

Missionarius is therefore free to give the solemn nuptial blessing during Mass, without any renewal of consent, or, if his Ordinary has the faculty, the second or third blessing mentioned above, as the case demands.

CANONIZATION AND INFALLIBILITY.

Qu. When the Pope canonizes a saint, does it become a matter of faith (*de fide*) that the canonized saint is in heaven? There is a difference of opinion here among the clergy on this point. Some maintain that canonization is not a declaration regarding faith or morals *ex cathedra*, in the name of the Church.

Resp. Without entering into detailed discussion as to the opinion of theologians regarding the extent of infallibility, there are two facts which indicate that the act of canonization of a saint implies an infallible decision by the Supreme Pontiff regarding the heroic virtue of a person, proven by historical evidence (process), which carries with it the fulfilment of the Divine promise—"theirs is the kingdom of heaven".

In the first place, the terms used by the Holy Father in reading the final verdict, as the result of the process of canonization, imply that he is speaking *ex cathedra,* when he proclaims: " In honor of the Most Holy Trinity, for the exaltation of the Catholic faith, and the growth of the Christian religion, we decide and define by the authority of Jesus Christ, the holy Apostles Peter and Paul and our own as the Supreme Pontiff

. . . that *N. N.* be inscribed in the catalogue of Saints . . . ordaining that his memory be honored throughout the universal Church," etc.[1] These and similar terms adopted by the Popes declare in the second place that intercession be made in the official worship of the Church and at the Holy Sacrifice of the Mass through the said saints in communion with our Lord Jesus Christ. Moreover, indulgences are granted in their name for the living and the dead. All of this implies the assurance of Beatific Vision manifested by the Holy Ghost through the voice of the Supreme Pontiff, *ex cathedra.*

COMMUNION TO THE SICK NOT FASTING.

Qu. As chaplain in a hospital where the Blessed Sacrament is reserved I have to administer Communion to the sick. A religious (priest) who has been in immediate danger of death but lingered on for over a month received Viaticum. After that I administered Holy Communion to him twice a week as he was not fasting.

He asked to receive daily, though not fasting. I objected on the ground of the canons which require a special dispensation for communicants receiving daily without fasting.

Now his superior comes daily and brings him Holy Communion under the plea that he is in danger of death, which dispenses him from the obligation of fasting.

Who is right?

Resp. Any person in danger of death is exempt from the law of the natural fast prescribed by the Church (Can. 858, n. 2). Danger of death means here a condition of reasonable fear that the patient may die. The "periculum" is not the same as "instantia", nor is it necessary to have even what is called a *moral certainty* that the patient may die. He is exempt from the regular law of fast so long as the *danger* lasts. When a priest is in doubt whether the patient is in probable danger of death or not, his duty is to give the latter the benefit of the doubt and administer Communion even to the non-fasting. This applies to Holy Viaticum.

This ministry of Viaticum may be repeated so long as the same danger of death lasts, even if no acute signs recur to make it again immediate. And here the rule laid down in the Ritual, "quodsi aeger sumpto viatico dies aliquot vixerit

[1] De Cultu Sanctorum: Benedict XIV.

. . . et communicare voluerit, ejus pio desiderio parochus non deerit," admits of the most generous interpretation, so as to allow daily Communion without fasting. (Cf. Noldin: *De Sacramentis,* pp. 151-152, edit. 1925).

"DISPARITY OF WORSHIP" OR "PAULINE PRIVILEGE."

"Either-Or" Solution.

To the Editor, THE ECCLESIASTICAL REVIEW:

In the January number of the REVIEW (pp. 44 ff.) a marriage case is presented which the author tells us he publishes "so that perhaps it may be of assistance to others who have parallel cases to present to a matrimonial court". The REVIEW of October 1924 (pp. 404 ff.) gives a parallel case whose solution was not "pending almost two years". As long as it is certain by the process of elimination that the convert is free to enter a new marriage, why keep him or her waiting until a matrimonial court decides on what score the freedom exists? In the case presented in the October 1924 REVIEW, Rome did not delay a moment; nor did she direct that a search be instituted to find out the status of the other party's baptism.

Forced to disagree with Father Simon I therefore suggest the following procedure to supplant the advice given in the January 1927 REVIEW.

Ferdinand, unbaptized, and Bertha, a non-Catholic, concerning whose baptism nothing is known, entered into marriage before the promulgation of the Codex. As the marriage proved unhappy, Bertha departed for parts unknown to Ferdinand, who later embraced the Catholic Faith, and now desires to marry a Catholic. What should be done? We should resort to what is termed the "Either-Or" solution. After Ferdinand has given satisfactory evidence of his non-baptism at the time of his marriage with Bertha, this evidence should be presented to the Ordinary (not to the Matrimonial Court), who may give this hypothetical, though very comprehensive, decision:

"If (1) Bertha were baptized at the time of her marriage with Ferdinand, we declare the marriage invalid because of the diriment impediment of Disparity of Worship.

"If (2) Bertha were unbaptized at the time of her marriage with Ferdinand, we declare Ferdinand, now a Catholic, is entitled to the Pauline Privilege.

"(3) As the fact of Bertha's baptism is in doubt and her whereabouts unknown, in virtue of Canon 15 we declare the interpellations dispensed from."

And thus the case is canonically decided in just a few months, instead of "pending almost two years" while the status of Bertha is being investigated.

The strange thing about the case presented in the January REVIEW is that, even after the lengthy investigation was made, the baptism was just as doubtful as before the search for the lady was begun, and the decision finally rendered is not in accordance with Rome's handling of the parallel case as outlined in the October 1924 REVIEW. In that case Rome, though of course bearing it in mind the while, did not stress the "Disparity of Worship" feature (and rightly so, because if the marriage were invalid on this basis no decision was needed to make the new marriage valid) but gave the Pauline Privilege the preference, and so that the new marriage would be valid, declared the interpellations dispensed from.

An unsatisfactory aspect of the decision outlined in the January REVIEW is that, if *de facto* the lady were unbaptized, the second marriage of her former husband, though presumptively (but only presumptively) valid before men, is *de facto* invalid before God. And Canon 1019 § 1 urges that before a priest witness a marriage he should do everything possible to make it a valid marriage—*coram Deo et hominibus;* though (anent this question of baptism), despite this salutary admonition, so many priests in applying for a dispensation when a Catholic is to marry the average present-day alleged baptized non-Catholic, think they have done enough when they apply for "Mixta Religio" without the validating clause "Disparitas Cultus, ad cautelam," as the faculty granted to the American Bishops by Rome suggests: "Dispensandi super impedimento mixtae religionis, et, si casus ferat, etiam super disparitate cultus, ad cautelam."

This so-called "Either-Or" solution is therefore not only the most expeditious, but is the only sure one. Regretting this thrust of a wrench into the matrimonial works of our confrère from the far West, I am as ever

TITIUS.

THE CANONICAL STATUS OF CHAPLAINS.

The new Code of Canon Law (nn. 479-451-529-698) discussing the obligations and rights of rectors of churches, treats also of chaplains for religious communities, in convents, hospitals, and to soldiers (the army).

I.

The chaplain of a religious house of men or of women is a priest duly appointed to attend to the religious ministry, such as celebrating the daily community Mass, distributing Holy Communion, and the performance of other sacramental offices (excepting confessions), as required by the constitutions, rules and necessities of the community.

His appointment is given him by the Ordinary of the diocese, unless the religious community belongs to the class which is exempt from local jurisdiction and whose chaplains are appointed by the Holy See or by the regular superior of the exempt order. In cases where the latter fails to supply the chaplain the Ordinary has the right to intervene by making an appointment in order to preserve religious community life. (Can. 529). Exempt chaplains are not at liberty, outside their communities, to preach or assume functions defined by diocesan statute, without the permission of the Ordinary. The regular superior here referred to is the head of the men's order. Religious superiors of women do not appoint chaplains (Can. 529).

Whilst ordinarily confessors are designated separately from the chaplains, the latter are not thereby forbidden to act as confessors. (Fantani, *De Jure Parochorum,* N. 475).

The administration of the last sacraments—Viaticum and Extreme Unction—in monasteries or convents of women under solemn vows, belongs properly to the regular confessor (Can. 514, N. 2), but may be expressly or tacitly delegated to the chaplain, independently of the parish priest of the locality.

Religious communities whose members make simple vows and similar pious congregations are ordinarily under the jurisdiction of the local parish priest. (Can. 514, N. 3). But the Ordinary may give to the chaplain of such communities full parochial rights which would allow him to administer the last sacraments independently of the local pastor. (Can. 464, N. 2).

The same rules hold good for funerals in the religious communities. Unless they are exempt by pontifical or episcopal appointments giving jurisdiction to the chaplain, they remain under the local parish priest. The chaplain does not enter the enclosure proper of the cloistered religious community at funerals.

In the religious communities of men the chaplain appointed invariably acts under the jurisdiction of the superior. (Can. 1221, N. 1).

II.

Hospital chaplains are appointed for the service of the sick and of those who have care of the sick.

Ordinarily the chaplains of hospitals exercise quasi-parochial rights in the administration of the last sacraments. The duties with regard to funerals, solemn baptism and marriage rites, which ordinarily belong to the local parish priest, are determined by the diocesan statutes or the Ordinary's prescriptions which regulate rights and obligations.

III.

Military chaplains have their rank, in the army, and their obligations definitely assigned (Can. 451, N. 3) within a specified field which leave them independent of the local pastor.

The specific obligations and rights not included in the foregoing provisions of the canons should be made known by the diocesan authorities. The one obligation which is presumed on the part of every chaplain mindful of what he owes to his charge, is punctuality.

THE TARIFF LAW REGARDING IMPORTATION OF ALTARS.

Apropos of the article under this title which appears on pp. 150-55 of this number, it is proper to state that its author, Mr. James J. Ryan, has been offered and has accepted an appointment as a Special Attorney in the Office of the Assistant Attorney General in Charge of Customs at New York. Mr. Ryan, who in this rôle will represent the Government in Customs cases, had no notion of the appointment at the time the article was written, or even before it was released for press.

Criticisms and Notes

DE INCARNATIONE AC REDEMPTIONE. Auctore Paulo Galtier, S.J. Gabriel Beauchesne, Paris. 1926. Pp. viii-506.

DE MEDIATIONE UNIVERSALI B.M. VIRGINIS QUOAD GRATIAS. Auctore J. Bittremieux, S.T.D., Ph.D., Ecclesiae Cathedralis Brugensis Canonico ad Honores, In Universitate Lovaniensi Theologiae Dogmaticae Specialis Professore. Car. Beyaert, Brugis, Belgii. 1926. Pp. 319.

Two logically connected and reciprocally complementary theological treatises: the Incarnation—The Word was made Flesh for man's salvation—the Redemption. Mary, the Virgin Mother, was physically the mediatrix in bringing about the former, and by merit *de congruo* the latter. And in consequence of this coöperation a further theological inference is made that she also mediates in the dispensation of all grace. The former of the two treatises lays down the theological bases and works out the theological superstructure of the first two mysteries; the latter establishes the foundation and builds up the superstructure of the third. Confronting the titles, especially the title of the first book, the reader may not improbably inquire why his attention should be invited to a treatise on a subject which he knows to have been expounded already times beyond count, both by the masters—Thomas, Bonaventure, Scotus, Suarez, de Lugo, to say nothing of their lesser followers.

Take the first name on the list. Can anything worth while be added to the theology of the Incarnation and Redemption, to the magisterial *Quaestiones* that constitute most of the Tertia Pars of the *Summa Theologiae*? Is there any aspect that the human mind can take of the Divine Personality, the dual nature of Christ, the Hypostatic Union, the inner properties and the outer relations and consequences of that union that was not seen with unequalled clarity and unfolded with unsurpassed skill by the Angelic Doctor whose sublime theology of the Incarnate Word merited for him the approbation of Christ Himself: *Bene scripsisti de Me, Thoma*? Nevertheless of the six hundred years that have rolled by since St. Thomas finished his treatise, has a single year passed by without leaving at least one and probably many tractates going over the same ground, and (as some make bold to assert) with little or no development of the subject matter or even improvement as to method? Every professor who may be called to a chair of Theology thinks it incumbent upon him to compile a new *Institutiones Theologicae* or a *Cursus Theologicus*, wholly or in part.

This demurral, while to some extent well founded, is nevertheless altogether too narrow a view to take of so vast a field as theological literature and if applied to other departments of study would bring about the stagnation of all intellectual endeavor. One, however, who is accustomed to review books of the kind is conscious of its hovering in the minds of many of his readers and feels that it is a hindrance to an impartial judgment upon his author's claims to public attention. In the present case, moreover, its influence would not only be prejudicial to the author but to the interests of theological students generally, since it might prevent their consideration of a treatment of the *magnum mysterium fidei* which, if not wholly original (since that is neither possible nor desirable), is nevertheless a valuable contribution to the text-book literature of theology. It is this because in a very notable manner it makes the student realize in a vivid way the inner attitude both of the modern or rather the modernistic mind toward the personality of Christ and of those who were actually associated with Him in Galilee and Jerusalem.

The modernist thinks of Christ as a superior, a transcendent, man whom His followers regarded as the Messias. After His death, believing that He rose again they began to assign to Him divine attributes, as appears from certain passages of the Synoptic writings and the Apocalypse which claims for Him a heavenly origin. Paul ascribed to Him the preëxistence of a supereminent being. Thereafter by an infiltration of the Platonic philosophy He came to be identified with the Divine Word. Upon which the "historical Christ" vanished by degrees from the Christian consciousness, while controversies arose concerning the "theological Christ", as to what sense, in what degree, He was God—controversis that were only in part settled by the Council of Nicea, in which, however, it was defined as a dogma of faith that Christ is the true consubstantial Son of the Eternal Father.

Over against this modernistic view, P. Galtier places that of Christ Himself and His disciples. Christ claimed consubstantiality with God, His Father. He insisted that this claim be accepted by His followers. This of course has to be proved out of the documents dating from the Apostolic age. For belief in His divinity, as proclaimed in the original preaching of the Apostles, can be accounted for only by the actual manifestation of that divinity as it is exhibited in the Gospels. To prove this, P. Galtier starts with the testimony of St. Paul. The real divinity of Christ is supposed and declared not only in the last but in the very first Epistles of St. Paul. P. Galtier establishes this with much critical detail from the earlier as well as the later Pauline writings. Having devoted some twelve pages to this argument, he takes up the Synoptics and deals in equally

minute manner with their multiplied testimonies. What impresses the student most at this fundamental stage of the treatise is the critical thoroughness with which the author prepares a solid basis for the speculative features that appear more prominently in the later theses, wherein the scholastic deductions regarding the nature and consequences of the Hypostatic Union and the final cause of the Incarnation, the Redemption especially of humanity, are unfolded. The question of finality is introduced by a thesis on the mystical body of Christ—a thesis rich in spiritual suggestiveness, as is its companion thesis: *Christus homo rex est modo excellentissimo, in ordine spirituali: sed habet etiam in actu primo supremam potestatem in omnia temporalia* (p. 459). True to the theological habit of his leader, the Angelic Doctor, P. Galtier looks upon theology as *scientia principaliter speculativa sed etiam eminenter practica.* The professional theologian will get abundant and strong light for his intellect from this treatise, and only by shutting off the current could he prevent the heat from running over into the machinery of his will and the conduct of life. It is a splendid exhibition of "fides quaerens non solum intellectum sed etiam amorem"—love that is all the more robust and lasting because it is based on faith and reason, not merely on sentiment.

Canon Bittremieux develops the logical, moral and spiritual consequences of the Incarnation in his theology of the universal mediationship of the Virgin Mother of the Word Incarnate. That Mary is the intermediate dispensatrix of all God's graces to the souls of men is widely accepted by theologians as a pious and probable opinion. The question which the distinguished Belgian professor takes in hand is whether or not the belief can claim for itself any motive of genuine *certitude* and whether or not it is *definable* by the Church as a truth of revelation. The subject has frequently been discussed in many theological tracts, periodicals, and Marian congresses, but the arguments, he thinks, have not been always theologically sound. He therefore proposes to go over the ground thoroughly and critically, the more so since he hopes thereby to coöperate in that preparatory theological discussion which the Church requires before she takes any step toward proclaiming a dogma of faith.

The principle from which the main body of his conclusions flows is that Mary was voluntarily and freely associated with her Divine Son in the economy of Redemption—He meriting redeeming grace *de condigno*, she by association with Him meriting *de congruo*. Now if this initial coöperation was her privilege, there appears no reason for its interruption in the process of distributing the fruits, the graces, of Redemption. Not only this, but he finds in the con-

stant tradition of the Church many cogent reasons for the conclusion that her office of dispensatrix was never interrupted and that she still continues to exercise it at least by moral, that is, intercessory activity. The opinion which accords to her *physical* mediationship the author thinks insufficiently grounded. The thesis is worked out with a wealth of strong reasoning, patristic and other positive theological teaching. Whether and in how far the accumulated opulence is capable of engendering theological certitude and laying grounds adequate to serve as a basis for dogmatic definition, one may hesitate to pronounce. At all events the treatise deserves the serious attention of theological students, both for the many sidelights it throws on God's plan of redemption and the theological bases of Catholic veneration for her who under more than one aspect is the Mother of Divine Grace.

L'IDÉE DU SACRIFICE DE LA MESSE d'après les Théologiens depuis l'Origine jusqu'à nos jours. Par M. Lepin, Professeur au Grand Séminaire de Lyon. Paris: Gabriel Beauchesne. 1926.

This is a large octavo volume of 800 closely printed pages, about the size of our English translation of the well-known work of Gihr on the Mass. While the latter has given invaluable help to priests for their meditations and instructions, the former will supply professors and students of theology with a clear and well-ordered survey of the various theories on the essence of the Sacrifice of the Mass.

The author is known chiefly by his studies on the Gospels and by his refutation of Modernism. His first work, however, published in 1897 as a dissertation for the doctorate in theology, was an exposition and defence of the oblation theory of sacrifice, as proposed by the French school of the seventeenth century. The present volume, about three times the size of the earlier treatise, is not merely an enlarged edition but an entirely new work, a cyclopedia, we may say, of the views advanced by theologians from the ninth century to our own day, in order to reconcile two dogmas of our faith, both equally guaranteed by revelation, and still in apparent conflict with one another. It is a doctrine of faith, that the Mass is a true sacrifice, and the idea of sacrifice seems to be bound up with the idea of immolation. It is likewise a truth of faith, that, since the Resurrection, our Lord cannot die or even suffer. Hence the difficulty, how can we say that in the Mass we have an actual sacrifice? Just as in the great problem of the relation of God's grace to man's freedom, all Catholic theologians maintain both the efficacy of grace and human liberty, and still differ vastly when they attempt to establish their

harmony, so here likewise our theologians stoutly maintain both ends of the problem but fail to agree in explaining how the Mass is a true sacrifice of the Body and Blood of Christ, although "Christ rising from the dead, dieth now no more".

Fr. Lepin, in exposing the various systems, follows the chronological order. He divides his book into two parts, the first treating in six chapters of the views of theologians from the ninth century to the Council of Trent and giving special attention to the teaching of St. Thomas; the second, also in six chapters, dealing with theologians since the Council of Trent down to our own day. The last chapter, one of the most interesting of all, is an exposition and appreciation in 62 pages of the theory of Fr. de la Taille, which has attracted so much attention during the last few years.

In the concluding section the author gives a systematic exposition of the two leading theories: immolation in its various forms, and oblation which he himself defends as being more in harmony with the Scriptural notion of sacrifice and the teaching of theologians before the Council of Trent. He defines the Mass as "the oblation which Christ makes of Himself and which the Church makes of Christ, under symbols representing His past immolation."

Of course, not all readers will see eye to eye with Fr. Lepin as to how this definition of the Mass safeguards the reality of an actual sacrifice on the altar, or how it harmonizes with the teaching of the Council of Trent, which speaks so pointedly of an unbloody immolation of Christ in the Mass. However, every student and every professor of theology will find in this book a clear and thorough exposition and an able defence of the oblation theory as well as a mine of information concerning all other theories. Every reader will get a better insight into the great central act of our Catholic worship.

THE MASS AND THE REDEMPTION, by the Rev. M. C. D'Arcy, S.J. Burns, Oates & Washbourne: London, 1926. Pp. xii-138.

The aim of this little book, as stated in the preface, is twofold: (1) to make clear the essential function of the Mass in the plan of the Redemption; and (2) to show, as a consequence, that any form of Christianity which leaves out the Mass is not an authentic version but a mutilated copy. In carrying out this aim the author borrows freely from the great work of Fr. de la Taille, S.J., whose conception of the Mass he adopts and elucidates. The book is especially helpful as presenting a clear idea of the relation of the Last Supper to the Cross. Without this no one can ever understand how the Mass is, according to the traditional teaching of the Church, the continuation of the Sacrifice of Calvary.

Excellent as this work is, upon the whole, there are in it a few things that are open to exception. At page 64 it is said that in the Sacrifice of Calvary and in the Mass there "is identity of Victim and difference in the offerer". According to the Council of Trent, the difference is "only in the manner of offering", for He who offered Himself in the Supper still offers Himself in the Mass, then visibly and without ministers, now invisibly and by the hands of His priests. Again, at page 77, we are told that "The Sacrifice of Calvary is an act begun at the Last Supper and ending with the death of Christ on Calvary". That which continues is not ended. The Sacrifice was consummated on the Cross, not ended; even as the sun was finished on the "fourth day" of Genesis, but continues evermore to function. Once more, at page 92, we read: "Less theoretically it may be said that the Mass is one with the sacrifice of Calvary, because the High Priest Jesus Christ ordained a priesthood to offer His body and blood in His name, that that body and blood are those of the Victim of Calvary, and that the Mass is the same act of worship to God and an application of the Redemption to the members of the Church." This statement, too, should be brought into harmony with the teaching of the Council of Trent. What the Council says is that Jesus Christ is Himself the Priest of the Sacrifice—"idem nunc offerens" are the precise words.

A. MACD.

KATHOLISCHES KIRCHENRECHT. Mit Beruecksichtigung des Deutschen Staats-kirchenrechtes. Von Dr. Albert M. Koeniger, Prof. d. Kirchenrechts an der Universitaet Bonn. Freiburgi Brisg.; B. Herder and Co.: St. Louis, Mo. and London. Pp. 514.

A compendious text book of Canon Law which not only interprets the new *Codex Juris Canonici* in force throughout the Latin Church since 1918, but presents the historical and rational basis of hierarchical legislation in brief, didactic form for the class-room and the information of apologists, is a welcome addition to our theological library. The German work before us by Professor Koeniger fulfils the best expectations in this respect and will serve the teacher of ecclesiastical legislation anywhere, despite the fact that it is especially designed to meet the national requirements of the present German state law. In thirteen chapters the author surveys, defines and applies the principles of natural, ecclesiastical and civil law in their historical development and the influence they exercise through the institution of the Church, the organs of government, and the social and religious complex created by the relations of Church and State. Worship and doctrine, the administration of church property, the

juridical control of rulers and subjects through particular laws, are analyzed and interpreted in a clear and practical way. There is no phase of external conduct whether within the Church or with reference to the outside (non-Catholic and civic) world, which the author does not briefly discuss. While in the main he follows the authority and method of the *Codex Juris Canonici,* he prepares the student for its understanding and appreciation and adds not a little to its useful application. A work based on like principles and equally succinct would be of great value to the English-speaking student and in the government of the American Church.

RELIGION AND COMMON SENSE. By Martin J. Scott, S.J., author of "God and Myself", "The Credentials of Christianity", "The Virgin Birth", etc. P. J. Kenedy & Sons, New York. 1926. Pp. 320.

Father Scott, as the present reader is doubtless aware, has made popular apologetics his very own. All or most of his books are contributions to that department. Each of the septette of volumes completed by the one at hand is designed to make plain to the fair-minded man the reasonableness of the Catholic faith; and probably none of its predecessors has performed that task more convincingly and therefore more successfully than this the author's latest treatise. The subjects dealt with are fundamental, vital, perennial and consequently timely. Religion and common sense, religion and science, capital and labor, war, future life, hell, marriage, birth control, amusements, the Index of forbidden books—these are among the outstanding topics discussed. Needless to say, Fr. Scott handles them in that straightforward and lucid style which characterizes all his writings. Nothing could be more consonant with the nature of the subjects than the manner in which they are dealt with. The general theme is the common sense of religion and the various aspects of it are presented in a manner which sound common sense is bound to applaud.

If this is one of Father Scott's recognized assets, it of course must be accepted with its limitations. As is the case with all authors who write as they speak, repetitions are bound to occur, and while it is true that *repetita juvant*, perhaps it were just as well to make use occasionally of the pruning knife lest the vine become over luxuriant in branchlets and tendrils. *Ne quid nimis* is always a safe maxim to follow. Inaccuracies are apt to slip into any popular exposition, unnoticed. For instance, it is not quite true to say that "in the days of Columbus the knowledge of the rotundity of the earth was a difficult matter" (p. 59). Every educated man could know it,

for it was plainly taught by Aristotle and St. Thomas, as has repeatedly been shown in the present REVIEW. It might be noted that the argument from design, though it establishes the vast intelligence of the Creator, does not prove His *infinity* (p. 66). The belief in immortality is not "inherent in human nature" (p. 115). The power to acquire that belief is all that human nature can claim. Nowhere is it written in the Gospels that Christ said: "After death the judgment" (pp. 145 and 150). St. Paul is, of course, the author of that statement. These and a few more inaccuracies are of secondary moment and the context wherein they occur makes clear the general line of argument. They are mentioned here that they may be corrected in a future edition and lest their presence should diminish in the smallest degree the critical value of the apologetic which Fr. Scott is doing so much to popularize.

THE PRINCIPLES OF CATHOLIC APOLOGETICS. A Study of Modernism based chiefly on the Lectures of Père Garrigou-Lagrange, O.P., "De Revelatione per Ecclesiam Catholicam Proposita". Adapted and rearranged by the Rev. T. J. Walshe, M.A., author of "The Principles of Christian Apologetics". Sands & Co., London; B. Herder Book Co., St. Louis, Mo. 1926. Pp. xx-392.

YOUR RELIGION. What It Means To You. By the Rev. W. H. Russell, Columbia Academy, Dubuque, Iowa. B. Herder Book Co., St. Louis, Mo. 1926. Pp. xii-311.

Two valuable contributions to the educational apparatus of religious instruction. *Educational*, in the sense that these books, each in its own sphere, help not only to inform the mind but to draw out and develop the student's powers of penetration into religious truths and to foster the application of those truths to spiritual culture and to the conduct of life.

In the first of the two books the informative element is the more conspicuous; in the second the practical aspect predominates. Father Walshe rightly thinks that, while the religious instruction given to Catholic students in higher schools is admirable as a practical guide to duty, there is need that greater attention should be given to the philosophical foundation upon which religion is based. Knowledge of Catholic Philosophy with the aid of divine grace should strengthen students in their inevitable association with able men and women whose views on religious matters are frankly agnostic, if not atheistic (p. xix). It is the philosophical elements of his apologetic that make his book a reliable ally for students in

such environments — environments which are actual and inevitable for many, and possible or imminent for all.

The preparation for the present work was made by Father Walshe in a previous treatise on the *Principles of Christian Apologetics,* wherein the rational bases of religion were established. The book at hand builds upon the former foundation the superstructure of Catholic apologetics. As the subtitle indicates, it is a condensation or rather a re-arrangement and adaptation of Père Garrigou-Lagrange's erudite volumes *De Revelatione*—the lectures given by the scholarly Dominican at the Angelico in Rome. Father Walshe starts by explaining certain first principles, notably those that strike at the foundations of pantheistic evolutionism, agnosticism, and Bergsonianism. Thereafter he follows the classical lines relating to the meaning of supernatural revelation, its possibility, and necessity, its credibility with the motive therefor. The testimony of Christ is developed at some length. There is also a brief chapter on the comparison of Christianity with other forms of religion. While these are lines familiar to the student of apologetics, they are unfolded with noteworthy power and clarity by Father Walshe in the wake of the Dominican professor. The closing chapter on the obligation of accepting Divine Revelation proposed by the Church brings the wealth of facts and inferences accumulated in the body of the book to a practical outcome. For this is, after all, the *pièce de resistance* so far as non-Catholics are concerned. Of the speculative support of revelation they may be convinced. *Sed quid refert?* They feel no personal interest in it. Why should they bother?

It should be noted that the English rendition preserves to a large extent the didactic form of the original. It is therefore essentially a student's manual, arranged and wrought out on clear-cut Scholastic lines. For this reason it will serve as an excellent text book. In this connexion a useful feature stands out at the very beginning—namely, the diagrammatic table of the fossil remains of early man. Usually in books treating of this perplexing subject, only a few types such as the Neanderthal, Piltdown, Mousterian, Trinil, and some more are mentioned. In the present book we find the list greatly extended and descriptively detailed.

Your Religion carries before all else a practical appeal. It embodies an attempt to weave the teaching of religious truths and practices around the personality of Christ. Its purpose is to instil a spirit and to develop an attitude. Science and philosophy are essential, but they must be subordinated to spiritual culture. "The class in religion should not be a mere exercise, but another 'Mount of Transfiguration' where a glimpse of the divine Teacher may be

had." To effect this, Fr. Russell insists a great deal on discussion. Hence his aim is to supply principles upon which discussion may be based rather than to elaborate details. He has in mind especially the mental stage of pupils in the last year of the senior high school, students who may therefore be presumed capable of and adequately interested in supplementary reading and research work; suggestions for which and sources are supplied in the book. The text of each chapter is indented with strong captions and concludes with practical applications. The student is made to feel the living power of his religion and by the points suggested he is urged to look up facts, arguments, motives, and thus a vital present personal interest is engendered and sustained. The work is quite outside of the ordinary run of instructional literature. In many ways it is original, striking and likely therefore to draw and hold the interest of the student. At the same time it can hardly fail to be equally beneficial to teachers, reminding them, as it does, that they hold themselves not amongst those who instruct others but instruct not themselves.

The list of books referred to in the text and the topical index will prove useful adjuncts in the study of the large field of subjects, doctrinal, moral, spiritual, historical, and social, covered by the fifty chapters. Teachers may find it difficult to make room for such a book in their crowded curriculum; but once they introduce it, they may want to evict some older occupant in favor of this energetic and more promising tenant.

THE CALVERT SERIES: Hilaire Belloc, Editor.—THE CATHOLIC CHURCH AND HISTORY. By Hilaire Belloc. Pp. 109.—THE CATHOLIC CHURCH AND THE APPEAL TO REASON. By Leo Ward. Pp. 115.—THE CATHOLIC CHURCH AND CONVERSION. By Gilbert K. Chesterton. The Macmillan Co.: New York. Pp. 115. 1926.

Less than a generation ago the intellectual atmosphere within the Church was chargd with the din of too contending forces, the New and the Old Apologetic. Those who cried with the former party claimed that the Faith had to be defended on new lines with arguments drawn from the inner workings of subconsciousness, from man's "need of an increase," his gropings toward God immanent in himself and in nature, to which gropings Christianity, Catholicism, is the fullest answer and therefore may claim a certain divine approval as answering to the strivings with which the Immanent Deity Himself endowed man's nature. On the other side those who clung to th Old Apologetic maintained that the New Immanent-

ists desupernaturalized Catholicism, made of it a mere product of instinct or feeling, which might probably be more man-made than God-given: and could certainly not be thus proven to have come from Christ's, the God-man's, revelation. That Revelation exists completely in Catholicism alone and its presence there and its divine origin can be logically established only by "the motives of credibility," the divine seals, miracles and prophecies — authentification which can be further confirmed by the internal marks, notes, properties and intimate consonancies of Catholicism with human needs and aspiration.

Out of the clashings of these two apologetical methods, the modernist and the traditional, there resulted an elimination of the excesses existing on both sides and a new corroboration of the older, the rational, objective method; the emotional subjective, having been proven philosophically untenable and afterward condemned as heretical by Pius X. Although great harm was done by these quarrelings, no little good came of it in the providence whose omnipotence is able to evoke beneficence out of maleficence.

Amongst those happier sequences is the erection of such apologetic bulwarks as are to be seen in the Calvert Series, the first three members of which are introduced above. Perhaps it may not be claimed that these books owe their objectivity or critical value to the controversies on apologetics just alluded to. Nevertheless they were conceived in an atmosphere clarified by the fray. They manifest the logical coherence and philosophical strength which are the very essence of the elder method, while they are pervaded by a sense of actuality, a consciousness of the changed attitude with which the modern mind confronts the supernatural. They present Catholicism in its historical setting and its intimate appeal to personal experience which assure for them a favorable hearing from those whose minds are colored, shaped and saturated with modern categories. It is not possible here to review satisfactorily any of these books in detail. The structure of their argument is so thoroughly organized and perfectly knit that to sketch them in outline would give no adequate notion of their perfect symmetry, while to quote from their contents would be to mutilate their living textures. The reader must be referred to the books themselves with the promise that he will find in them fresh confirmation of the reasonableness of the hope that is in him—a vivid consciousness of the *rationabile obsequium Dei.*

What stands out in Mr. Belloc's essay is the unmistakable declaration of a manly faith, his unshakable position as to the veracity of human reason over against emotionalism, subjectivism, and a chivalric fairness toward his non-Catholic opponents. Neither Protestant nor infidel can justly complain that their objections against Catho-

licism have not been placed in the clearest possible light. Mr. Belloc is aware that the strongest arguments against the Faith are drawn from the field of History. Arguments derived from Modern Science are feeble in comparison therewith. And it must be allowed that he has selected the subtlest and, as we have just said, he places them in the limelight.

Mr. Leo Ward appears to have inherited from two valiant defenders both of human reason and of divine faith (we refer to his father Wilfred and his grandfather William George), a striking power of sustained thought and of lucid expression. Both these qualities manifest themselves in his treatment of the interrelations of faith and reason, of divine and human reason, and of the divine personality of Christ; the arguments and documentary sources whereon faith in the Incarnation is based.

Reading Mr. Chesterton's *The Catholic Church and Conversion* one feels continually as one does when one is closeted with Marcus Aurelius, Epictetus, Seneca, or still more the *Book of Proverbs*. One wants to stop at every few sentences, reread and reflect. The general stream runs steadily onward. Its burden is conversion—the antecedent states of the future convert: before the Faith rises upon his mind—the prejudices, the habits of his soul, mind, heart, but especially his imagination and feelings prior to his thinking about the Faith at all. Then the gradual thinning-out of the mists blown from this or that quarter: the faint streaks of the grey dawn: the first gleams of the sun: the banking-up again of the clouds, the spasmodic comings and goings of the early light, and so on. Of these more or less similar though withal variant experiences—variant with individuals and variant in the same individual according to circumstances, physical, intellectual, moral, social—the reader is continually conscious while he pursues Mr. Chesterton's description—description which is not story but keen analysis. Nevertheless, even while he is watching the stream, he feels himself all the time tempted to halt, not so much to watch the flow, the eddies, the obstacles in the current, the backwaters in the coves, the ripplings up the banks, amongst the rocks, into the sands, as the play of light on the waves, the mirrorings of the sun, now in the smooth waters, now across the ruffled wavelets. Not unfrequently, indeed at almost every page, one feels oneself as it were, jerked up, almost forced to stop by the suddenly appearing depths of insight, or by the brilliant play of paradox, the scintillations of epigram, the sheer whimsicality of figure or allusion. You want to copy that arresting viewpoint, that luminous image, and above all, if you are a reviewer, you want to quote, quote whole pages just to tell readers what you have found

and how it has gripped you. But once you yield to the transcribing mania you are lost, as one who never knows when to stop. In the present case the reviewer steels himself against the lure and cries to his reader, "*Tolle, lege*; you will not be disappointed. If so be, lay the blame on yourself."

Multitudes of readers have been waiting for this book. They wanted to know what it was that moved this versatile mind that dips so deep, and yet is always so brilliant; what it was that led this adulated man of the lettered world to the threshold of the Church, that bade him enter to kneel side by side not merely with his peers in the aristocracy of intellect, but with the lowly of mind and heart, united with them in the same *Credo* and the one great act of worship. Readers haunted by such a laudable curiosity will find it satisfied in the present volumette; and if they be unsatisfied, it will be because the book is not bigger, the story not longer. On the final page they should like to see the legend "continued in our next."

HISTORY OF MEDIAEVAL PHILOSOPHY. By Maurice De Wulf, Ph.D., Litt.D., LL.D., Professor of Philosophy at Louvain and Harvard Universities, Member of the Royal Academy of Belgium. Translated by Ernest C. Messenger, Ph.D., Lecturer in Logic and Cosmology at St. Edmund's College, Ware. New Edition in Two Volumes. Vol. I. From the Beginnings to Albert the Great. Vol. II. From Thomas Aquinas to the End of the Middle Ages. Longmans, Green & Co., London, New York. 1925-1926. Pp. xvi-416; xii-336.

It would not be easy to exaggerate the importance of this work or to overpraise the perfection of its execution. It certainly gives the lie to the old calumny, which by the way has once more been widely broadcast through Mr. Durant's popular romance, *The Story of Philosophy*—namely, that there was no worth-while philosophy (but only theology) between Aristotle and Francis Bacon, an alleged fact on which Mr. Durant justifies himself for omitting from his *Story* the two thousand intervening years. Now while it may or may not be true that no educated reader thinks of taking Mr. Durant seriously, the same can not truthfully be said of Weber's *History of Philosophy*, the fifth edition of which has recently been issued (Scribners, N. Y., 1926).

Alfred Weber was Professor of the History of Philosophy of Strassburg. His readable book in French was translated by Professor Frank Thilly of Cornell and has recently been reissued with considerable additions by Professor Ralph Perry of Harvard Uni-

versity. Professor Perry calls the book "a standard work in which thoroughness of scholarship and vividness of style have been uniquely combined" (p. v). As regards "vividness of style", certainly a desideratum in a book of its kind, one may accept the decision of the editor, himself an accomplished writer. The quality of "scholarship," though it may be exhibited in other parts of the book, is certainly sadly missing from the exposition of Medieval Philosophy. While one may pass over the disproportion of space assigned by the author to a period of the history of philosophy extending over 1500 years—the millenium and a half being absolved in sixty pages—one can not close one's eyes to the puerile, indeed we must add misleading, account of that Philosophy set down by the "scholarly" Strassburg professor; though it is not improbable that his American translator may be responsible for some of the defects. By way of example take the following paragraph from the few pages devoted to St. Thomas Aquinas. "Matter and form are both beings; they differ from each other in that form is actualized, while matter is as yet merely potential. In a general sense, matter is everything that can be, everything that exists in possibility. According as the possible thing is a substance or an accident, metaphysics distinguishes between potential, substantial being (example: the human seed is a potential man) and potential accident (example: man is a potentiality of intelligence). Potentiality by itself does not exist; potentiality for something exists as a relatively independent subject." Is this an exhibition of scholarship? If a tyro in a class of philosophy were guilty of such a travesty he would be sent to the end of the bench incontinently. There are more confusions and misstatements in this single paragraph than could be unravelled in ten pages of this REVIEW. To show that we have not hit upon a sample of exceptional blundering we may cite a few lines from a page following the above. "The demonstration of the existence of God is the first and principal task of philosophy. Philosophy could not, however, perform this task or even have a conception of God, had not the Creator first revealed Himself to man in Jesus Christ (p. 193)." See how Thomas of Aquin contradicts Paul of Tarsus! But that is not to be wondered at when we learn that "the faith of St. Thomas, ardent though it be, does not possess the strength of an unshakeable conviction [!]; it is rather a willed faith, an energetic will constantly struggling against the thousand difficulties which reflection throws in its way" (p. 194). But enough. Scholastics are often accused of being hypersensitive. Perhaps some of them are. But surely they have a right to a fairer exposition of their tenets than is given in the pages of this "standard work".

At all events with the advent of the present excellent translation of Dr. De Wulf's masterly treatise there will be less excuses for multiplied misrepresentations. For with these two easily accessible volumes at hand, no one, least of all no student needs be ignorant of the amount and the character of the philosophy that prevailed at the many centres of learning, schools, monasteries and universities that sprang up over the face of Europe throughout the thousand and more years during which Augustine, Anselm, Albert, Aquinas, Bonaventure, Scotus and the later Scholastics who survived the decline of Scholasticism, thought and taught.

The present reader is unlikely to ask the reason why Medieval Philosophy merits his attention. The intellectual and spiritual atmosphere wherein his great philosophical and theological teacher, the Angelic Doctor, labored is of itself an inspiration. But with the present opulent work under his eye he discerns many other more widely cultural reasons. The history of the Middle Ages with their intense national, political, and industrial life developing its art, literature and its characteristic institutions, are intelligible only in the light of their own philosophies. *Philosophies*, for there were many and various: Aristotelian, Platonic, Arabian, Moorish, Jewish, monistic, dualistic, idealistic, empiristic, etc. Moreover, modern history and especially modern philosophy can not be rightly understood unless they are viewed in the perspective of medieval thought.

Coming so closely in the wake of the International Symposium edited by Dr. Zybura in his recent work on the New Scholastic movement, the present history adds an opportune auxiliary to the cause to which that work is devoted. Dr. de Wulf's researches open out a rich treasury of information not only concerning the beginnings, the development, the apogee of Medieval Philosophy, but likewise the reasons of its decline. The latter is a peculiarly complicated period, regarding the factors and the motive forces whereof there prevail much ignorance and misunderstanding. Dr. Zybura's book throws a vivid light on some of the dark spots; light which M. de Wulf's more extended and profound researches not only reconfirms, but greatly deepens and extends. It should be noted that the present two volumes contain an entirely new translation. Dr. Coffey's previous translation did excellent service and has been utilized in the present version. But the many improvements made on the early editions of the original rendered a wholly new translation almost imperative in order to bring the work abreast with the latest information and the greatly enriched bibliographies. It need hardly be said that the difficult task of translation has been performed with noteworthy success. The documentation and the bibliographical apparatus are copious and suggestive. The text is conveniently

arranged and the clear typography makes the reading a distinct pleasure. Lastly but not leastly each volume is furnished with an analytical table of contents and a copious index.

MANUALE HISTORICUM MISSIONUM O. M. CAP., Clemente a Terzorio O. M. Cap. exaratum. Isola del Liri, 1926. 12mo. Pp. 518.

COLLEGII S. FIDELIS O. M. CAP. CONSPECTUS HISTORICUS. Concinnavit P. Eduardus Alentoniensis, O. M. Cap. Romae, 1926. 12mo. Pp. xvi-156.

The Missionary Exposition of 1925 gave a great stimulus to the scientific study of the history of the Catholic Missions. The *Manuale Historicum* of the Capuchin Foreign Missions written by Fr. Clement of Terzorio, O.M.Cap., sets forth in a concise and scholarly form what the Friars Minor Capuchins have done in the mission field during the past four hundred years. In 1550 the first two Capuchin missionaries set out on their expedition into Turkey to die in prison at Cairo, Egypt, in the following year. Of the forty-eight missions in charge of the Capuchins at present, three have been in their charge for three hundred years, viz. Rhaetia, founded in 1621; Syria, founded in 1624, and Constantinople, founded in 1626. The mission on the Island of Candia, which was founded in 1566, is the oldest extant mission, numbering now 360 years of existence.

Fr. Clement outlines in succession the Capuchin missions in Europe, Asia, Africa, America, and Oceania. Most of the French Capuchin missions came to an end by the French Revolution, as most of the Spanish Capuchin missions by the suppression of Orders in 1835. This explains the long list of extinct missions, thirty in all. Two of these past missions were in charge of the Capuchins for two hundred years—Tunis, from 1624 to 1892, and Congo, from 1645 to 1845.

The American Missions naturally interest us most. In this regard a fact has to be mentioned which has not yet been brought to the attention of the average student. The first mission established by the Propaganda in the English colonies of North America was the Prefecture of New England erected on 22 November, 1630, and entrusted to the Capuchins. The Prefect of this mission was the famous Père Joseph de Tremblay, O.M.Cap., the "right arm" of Cardinal Richelieu. On 21 February, 1650, the Propaganda established a Capuchin mission in Virginia at the request of Queen Henrietta Mary for the Catholic Cavaliers who fled there to escape the persecution of Cromwell. In 1722 the Louisiana Mission of the

Capuchins was established, which extended to St. Louis, Mobile and Galveston.

The author of this small volume is at present engaged on a large work on the Capuchin Missions which, when completed, will comprise 24 volumes, seven of which have appeared up to date. The bibliography appended (pp. 461-481) lists over 250 works mostly written by Capuchins. The present work in a true sense fills a gap in the literature on the Missions, giving in a concise form the information which hitherto had been scattered in a multitude of books and pamphlets.

The second work is a history of the Capuchin Mission College in Rome. From 1621 till 1840 the Capuchin missions were entrusted to the care of particular provinces of the order, so that the foreign missions were an annex to the regular Capuchin provinces and their provincials were made prefects of those missions by the Propaganda. At the beginning of the nineteenth century, however, the number of missionaries had been so reduced that the erection of a special institution for training missionaries had become imperative. In 1841 this Mission College was erected which had an existence of seventy years. In January, 1925, the house was sold and the new Irish Seminary will be erected on its grounds. The brightest ornaments of this mission college are Cardinal Justus Recanati, O.M.Cap. (d. 1861), who had been Prefect of this institution from 1843 to 1848, and Cardinal Ignace Persico, O.M.Cap. (d. 1895), who studied there in 1845 and 1846. Conspicuous among the long line of archbishops and bishops is Rocco Cocchia, O.M.Cap. (d. 1900). He became quite famous when he discovered the remains of Columbus in the Cathedral of Santo Domingo on 10 September, 1877.

Fr. Edward of Alençon, the author of this well-documented history, is well known to the historians and especially to the Franciscan students by a long line of scientific monographs. It is needless, therefore, to state that his new work is in every regard up to the mark of highest scholarship.

J. M. L.

Literary Chat

If Kathleen Norris, author of *Hildegarde*, professes any positive Christian belief, she ignores its profession when she allows her heroine, without a note of disapproval, to arrange a love marriage with a divorced man. The literary value of the story as a study of character does not outweigh the harm which the suggestion is likely to produce in the young reader who is urged to admire *Hildegarde*. We mention this here only because the book is being recommended by Catholic critics to Catholic readers.

The religious profession of nursing the sick, which at one time was intimately associated with the aim at personal spiritual perfection through acts of mercy and charity, appears gradually to be assuming new forms under the modern spirit of progressive philanthropy. In many of our advanced hospitals the nuns exercise their virtues through lay nurses whom they superintend, direct, and pay. They observe, of course, their vows of holy poverty and obedience as virginal spouses of Christ to whom they have pledged their service. But the old traditional spirit of religious attendance at the sick-bed which has so much more of the healing balm coveted by the sufferer than the specifics written by doctors, and brought by trim and capable nurses, has been gradually disappearing. Under these conditions it is a blessing to find priests like Father Edward Garesché, S.J., of Milwaukee, provide a *Vade Mecum* for nurses and social workers which not only tends to elevate the calling to a spiritual level through supernatural motives, but furnishes a rule of life, of prayer and of a voluntary beneficence that is not merely professional. (The Bruce Publishing Co., Milwaukee, Wis.)

In a like direction are the efforts of secular priests like Father Frederick A. Reuter, of the Good Samaritan Hospital at Zanesville, Ohio, and Father E. J. Ahern, of St. John's Hospital, Cleveland, who have provided an excellent collection of prayers for nurses in a little volume under the caption *An Angel of Mercy*. (John W. Winterich, Cleveland and Columbus, Ohio.)

How far such books answer the question or complaint of a decreasing vocation to the religious life as of old understood, it is difficult to point out in brief. Those who have observed both regimes will say: Extol the practice of charity and mercy rather than the expertness of the professional, and they who have a vocation to be nurses might have a longing to become religious. The mother instinct of every good woman offers motives for making the beauty of holiness supplant the desire for merely earning a respectable livelihood. Many a Catholic now prefers to go to a secular clinic drawn by the lure of a specialist's name, whereas he would have trusted his health to the prayer of a nun who made sure that the hand of the physician was guided by God.

In connexion with the above we would call attention of clerics to the Rev. James E. Greenan's *The Sick Call Ritual* (The Macmillan Co., New York), which might be used by others attending the sick besides those who administer the sacraments.

Among the December monthlies which are apt to meet the curiosity of the literary reader of the priesthood we have dwelt with profit and pleasure on the article in *The Atlantic Monthly* by Benjamin Stolberg, a student of social conditions and the things that influence our laboring classes. In his portrait of Adolph S. Ochs, "The Man behind the 'Times'", he outlines certain principles which might well be pondered and may be indefinitely elevated and applied to Catholic activities and in the education of youth. They sum up the secret of success in every line of industry as consisting in common sense, application to work, and decency or honest dealing with your fellows. Translated into religious terms they are reflection, attending to one's business in a spirit of self-sacrifice, and consideration of others, which means charity, cleanli-

ness of life, and service. The same issue of the magazine has other papers of literary value and instructive. One on the "Urbane Intolerance of Americans" by Agnes Repplier is likely to elicit beneficent thought by its virile humor and pungent indication of what should be the religion of all men.

Another review which arrests for the nonce our attention is *The American Mercury,* containing an article "The Catholic Press" by Wm. C. Murphy, Jr. It is quite evident from the sketch of what is what and who is who in the world of Catholic periodical enterprise as seen and interpreted by this clever newspaper man, that he has access to the files of the Congressional Library and its journalistic appendages. He praises with fine discrimination, but his survey is necessarily superficial and hence his judgment only a partial guide to facts. His diagnosis of conditions in the Catholic publishing world shows the acute observer; but he has read only the contents' pages and misses the spirit of what is within.

To this judgment we are forced by what he says of the ECCLESIASTICAL REVIEW. Despite the praise he bestows on it, as "carefully edited and surprisingly interesting", and as supplying "the nearest approach to spice and lively controversy in the whole range of the American Catholic press," he is wide of the mark when he adds "unfortunately for Catholic flaming youth much of this section is printed in Latin". The legend on the cover of the magazine plainly states that it is a professional monthly for the clergy only. We do not want the flaming youth to subscribe or get or give their lights within its pages any more than the *United States Daily* wants kindergarten chat in the columns of its Senatorial reports.

But Mr. Murphy misses from his library table such a very important Catholic publication as *The Ave Maria* which, while it carries a title suggestive of devotion, is, we believe, one of the most influential periodicals for genuine Catholic and educational purposes in our American press. Its literary value is of the highest. It is thoroughly interesting and readable, while informing in all that makes for virtuous character and moral efficiency. Men, women and children find each their literary food without danger of injuring their mental and spiritual digestion. And this work it has consistently done under a single leadership for over fifty years—title sufficient to be classed among the chief representatives of the Catholic Press.

The first number of the Review of Philosophy for which students have long been looking made its appearance with the opening year. Bearing on its face the title *The New Scholasticism,* its mission to the intellectual world may be presumed sufficiently obvious to have made any editorial salutatory superfluous. Accordingly it walks upon the stage modest, dignified withal, in its dress and general appearance and at once without any preliminaries announces the features of its initial program. The first article offers a survey of the life-work of Cardinal Mercier as a philosopher. No writer better qualified to furnish such a survey could have done the work with fuller knowledge of the facts and closer sympathy with the subject than the scholarly author of the *History of Medieval Philosophy* (see review in our present number), Maurice de Wulf. *The New Scholasticism* will accomplish its mission successfully if it reflects in its pages the philosophical spirit which M. de Wulf shows to have inspired and carried forward to such high success the life work of Desire Mercier.

That spirit, it need hardly be said, was to see the old philosophy with new eyes: to unfold the Scholastic philosophy and to develop it with whatever additions or relations recent science has discovered and suggests: *Vetera novis augere.* This, indeed, was the ideal proposed by the great modern Leo to the *Ecclesia docens.* And so far as the scope of the first number of *The New Scholasticism* permits, that spirit is reflected in its pages. Any detailed confirmation of this statement present spatial limits preclude, but a list of the subjects

discussed may suffice. The eminent French Thomist professor, Dr. Gilson, makes plain "Le Rôle de la Philosophie dans l'Histoire de la Civilisation." Bishop Turner develops "The Scholastic View of Faith and Reason." Fr. Schwitalla gives a fine critique of Lloyd Morgan's "Emergent Evolution". P. Sertillanges explains the "Ethics of the Moral Sanction", and Dr. J. Albert Haldi's "Study of the Empirical and the Metaphysical Personality" proves from experimental data the impossibility of explaining human personality by mere complexes of nerve activities. Beyond these, the latter paper insists, a unifying principle, a *psyche,* is essentially required to account for the instinctive behavior of the brute animal, and *a fortiori* for the abstract and reflective processes of the rational animal, *homo sapiens*—the "psychic element" corresponding to the Scholastic *forma substantialis.* Dr. Haldi refers to the recent physiological theory on the relative autonomy of the biological units, the cell and the organ. From that viewpoint each cell might be conceived to have a form of its own "(the form which is often identified with immanent energy); each organ has its specific form, and the organism as such a substantial form which is the psyche. If this schema be correct, the human personality is constituted of a hierarchy of substantial forms, the lower ones subordinate to the highest which is the psyche properly so-called, or the metaphysical substrate of the human personality." That such a conception of anatomical composition is compatible with man's unity of being, substance, and nature, Dr. Haldi seems to think possible.

Besides the foregoing list of articles, there are also a number of reviews of recent books and a summary of the contents of current philosophical periodicals. (Catholic University.)

The *Summa Theologiae Moralis* by Fr. Noldin, S.J., late Professor of Moral at Innsbruck, takes a high rank, as most priests probably know, amongst the standard works on moral theology. The multiplied editions into which it has passed are a testimony to the value which students and the clergy generally have found in the work. Fr. Schmitt, S.J., who succeeded to Fr. Noldin's chair at Innsbruck is reëditing the text, revising and bringing it abreast with the times. The eighteenth edition of the volume *De Praeceptis Dei et Ecclesiae* has recently been issued by Fel. Rauch, Innsbruck, Fr. Pustet, New York, (pp. 746). The tract *De Sexto* (in its twenty-first edition) is published in a separate volume (pp. 111). Nothing need here be added in commendation of a work that so fully answers to the needs of confessors and spiritual directors.

Father Garesché has written many books on spiritual topics, on the organization of sodalities, and on other timely subjects—books instructive and suggestive. He has published nothing, we believe, more practically helpful than a little volume comprising a dozen short papers—under the title *Training for Life* (P. J. Kenedy & Sons; pp. 145). Nine of the chapters touch upon the training of children generally, whatever is to be their life work. The last three essays deal with the fostering of vocations. Parents and teachers should read this little volume for the practical wisdom it supplies regarding the character and present-day needs of those whom God entrusts to their charge not only to be taught but to be educated, trained for life.

Probably few who read these lines will know enough of the Danish language to be able to enjoy the six volumes in which the eminent litterateur of Denmark, Johannes Joergensen, has recorded his still incompleted *Memoires.* Those, however, who are conversant with French will be able to enter into the mind and become familiar with the intimate and in some respects unique experiences of that distinguished convert to the faith. A French translation has been made by a writer hardly less distinguished in his own language than is Joergensen in his, M. Jacques de Coussange. The translation commends itself for its graceful and vivid style and—what busy people will consider a boon—for having condensed the six volumes of the original into two.

The first of the couplet has just

appeared with Gabriel Beauchesne, Paris, under the title *Le Pélérinage de Ma Vie,* (pp. 370). Joergensen's is a rich soul, a widely cultivated mind, a vigorous and critical thinker, a genuine poet, a temperament responsive to spiritual influences, yet withal a robust character, at times fierce and of fearlessly outspoken convictions. With frankness and transparent sincerity, he lays bare the inmost workings of his mind and heart and soul from childhood onward; the vagaries of his youth; the ripened convictions of his manhood which gradually drew him toward the Church.

Only the first volume of the French version has thus far appeared. It closes with his sojourn in the Italian village of Rocca on the eve of his return to Denmark, his mind colored with the tinges of religious customs of the peasantry but still darkened by doubt and pantheistic idealism. It is a charming story of a soul, simple, transparent, touching, beautiful, gripping. It reminds one of that idyl of French life, the *Abbé Pierre.* Those who read the first will be impatient to get the second volume wherein the final steps which led the distinguished artist to the Church and his subsequent life therein are to be recounted.

In *Troubadours of Paradise* Sister M. Eleanore, C.S.C., catches the heavenly harmonies that sang themselves out from the souls into the outer lives of the saints—the saints who, like the *Poverello* of Assisi, canticled to Brother the Sun or chanted alternately with the nightingales; and the saints whose hymns were all the more joyous when they flowed from bodies inured to the fast and the scourge. Sister Eleanore penetrates into the real essence of sanctity which is love—burning love of God and neighbor, utter selfishness and deep humility. In a prose that follows limpidly with almost the rythm of verse, in a style that combines transparency of thought with richness of imagery she brings out the kindliness, the friendship, the courage, the power and many other attitudes of the saints, the troubadours of God. She reveals the humanness of the saints which, because it lent itself—whether spontaneously or through heroic struggles, sometimes even unto blood—to divine influences, radiated love and joy on all sides. She shows them as veritable troubadours of paradise. Presenting therefore the character and lives of the saints in so beautiful a light and setting, the book, one likes to hope, will draw countless readers to its fair features and inspiring ideals. (Appleton: N.Y.)

Probably no one who reads that weird story *Moby Dick,* but feels that, while his outer sight hastens after the beckoning pages, his inner vision is being prodded by a number of interrogation points. Who is this wizard of things uncanny? Did Melville create *Moby Dick?* Was there ever such a monster in all the vasty deep as that vindictive mammal? Or ever so inveterate a hater as the ivory-legged Captain Ahab? Readers of the novel who have been or are going to be nagged by these queries can now have their troubles lessened by reading the initial volume of the new series of English Men of Letters entitled *Herman Melville,* by John Freeman (The Macmillan Co., New York, pp. 200).

Herman Melville was unquestionably a genius, possessed of the qualities both admirable and odd that belong to that type of artists. Mr. Freeman gives the facts of Melville's career, gathered from first-hand sources and from a thorough study of the author's works and correspondence. The result is an informative and a discriminative biography, affording an insight into the mind and character of the widely experienced traveler, novelist, and poet. The analysis of Melville's many books is penetrating and the study of the writer's style illuminating. Not the least attractive feature of the book is the appendix wherein the history of the famous whale is outlined.

There seems to be reliable testimony for the actual existence of the leviathan, called by whalers in the mid-nineteenth century *Mocha Dick.* The monster must have been possessed by a veritably Satanic hatred of human kind. He thought nothing of up-

setting a whole fleet of vessels or "chewing up a craft as a horse does his oats" (p. 195). The whaling industry has dwindled away in recent years and it is unlikely that amongst the few who still hunt those living hulks a Captain Ahab is to be found. For the comfort, however, of the few who still go down to the sea and to business in whaling ships it may be told that Mocha Dick is no longer a menace. He was killed facing his foe *audax japeti genus*. Behold the shreds of his history and his passing: "From first to last 'Mocha Dick' had nineteen harpoons put into him. He stove fourteen boats and caused the death of over thirty men. He stove three whaling vessels so badly that they were nearly lost, and he attacked and sunk a French merchantman and an Australian trader. He was encountered in every ocean and on every known feeding ground. He was killed off the Brazilian banks in August, 1859, by a Swedish whaler, which gathered him in with scarcely any trouble, but it has always been believed that poor old 'Mocha Dick' was dying of old age. He measured 110 feet long; his girth was 57 feet; his jaw was 25 feet 6 inches long. Eight of his teeth were broken off, and all others badly worn down. His big head was a mass of scars, and he had apparently lost the sight of his right eye."

It is a notable fact in the history of our Lord that the first mission after His Resurrection was to the holy women who had sought Him at the Sepulchre. That mission was, "Go tell the disciples and Peter that Jesus goeth before you into Galilee" (Mark 16:7). Among the saintly women who appeal to the apostles of to-day are the foundresses of the religious teaching orders in our schools. Their desire must be that the work they began on earth under the divine inspiration may continue in their daughters. One way to prosper that work is to keep alive the memory of their struggles, their virtues and their victory. Hence the quest of members of the Congregation of the Assumption to make known as widely as possible through priestly preaching and literature the ideals and lives of *Mère Marie Eugenie de Jésus*. The beautiful history of that queenly woman's life has been summarized in a recent sketch by the English Catholic Truth Society. But a much fuller biography, written by Lady Lovat, of which we gave an account in these pages, may be obtained from the Assumption Convent, Ravenhill, Germantown, Philadelphia, Pa.

No less remarkable is the history of the servant of God Pauline von Mallinckrodt, Foundress of the Congregation of the Sisters of Christian Charity, established in Germany, but with a flourishing expansion in numerous parishes throughout the United States. The Order counts over two thousand members in more than a hundred and seventeen foundations. The process of beatification demonstrating the heroic virtue of Mother Pauline has been inaugurated at Rome, and her daughters are anxious to have their saintly model raised to the altar to strengthen their own virtue in laboring for the education of the young, and also to gain an intercessor in heaven for the growth of their holy institute. The American Motherhouse of Maria Immaculata Convent at Wilmette, Illinois, has issued a brief history of their venerated foundress which has the endorsement of Cardinal Mundelein.

Reverence for the Real Presence and the things of the sanctuary can be effectively taught by the neatness and beauty of the furnishings about and for the altar. Among these are the things kept in the sacristy. A model in this respect is presented by St. John's Church at Canton, Ohio, if we may judge from a sample of the artistically printed cards *Orationes ad Paramenta,* specially designed for the place.

The spirit of intelligent union, of practical appreciation of the needs of Christian education, coöperation in works of public charity, civic order and sound patriotism, is consistently illustrated by the *National Federation of German American Catholics* in their annual Reports of the Central Bureau. At the Seventieth General Assembly held at Springfield, Illinois, the Committee took occasion, under the direc-

tion of its President, Charles Corz, to bring the activity of the Federation into connexion with the Eucharistic movement inaugurated by the recent Congress at Chicago.

The Catholic devotion to the Blessed Sacrament was ingeniously set forth in its liturgical aspects, as a factor in our social life, by the Jesuit Father Alphonse Switalla, Dean of St. Louis University; and the scholarly Redemptorist Father John M. Beierschmidt of Philadelphia, beautifully illustrated the same theme by an interpretation of the *Forty Hours' Adoration* through the familiar hymns chanted at Corpus Christi, on the Feast of the Sacred Heart of Jesus, and in honor of Christ, the King of the world. A closer study of these hymns, as set forth in the address, with the aid of translation, is well calculated to increase the intelligent devotion of the priest to the central presence of the Divine Master on the altar whom he worships and through whom he is to lead his people to God. (Catholic Central Verein of America: *Wanderer Printing Co.*, St. Paul, Minnesota.)

Those who prefer to read novels based on veridical history rather than on mere fiction will find a recent story, entitled *At the Sign of the Silver Cup*, by Helen Atteridge, to their liking. There runs through the tale a thread of romance based on an attachment between Luke Furrow, a silversmith's apprentice, and Meg Buckle, the only child of his master. As the story is unfolded, the lives of these characters become intertwined with personages noted in Church and State of the seventeenth century: Father Whitebread, the fearless Jesuit; Titus Oates, the renegade; the intrepid Catholic lawyer, Richard Langthorne; Edmund Berry, whose passing is such a mystery. It should be noted that in the story is reproduced for the first time the trial of Langthorne taken from the State Papers preserved in the British Museum. Other parts are derived from other authentic documents preserved in the same Museum. So much for the facts. The story, the background of which is lighted up by the flames of the London Fire, is told vividly, yet withal naturally and with a literary distinction that is at once graceful and markedly modern. (P. Kenedy & Sons, New York. pp. 266.)

Our teaching nuns who have read *Talks with Teachers* by Sister M. Paula are not likely to forget the lessons of practical wisdom they derived from those heart-to-heart conversations, a wisdom that consecrates the science and directs the art of education more effectively and surely than whole libraries of modern pedagogics could supply. The same experienced and prudent hand has given her fellow religious another book of wisdom under the title of *Living for God* (Benziger Brothers). Cardinal Hayes in a brief foreword touches the keynote of the work when he calls it a "delightfully human and deeply spiritual volume". Like her previous *Talks with Teachers*, this recent series of communings with Christ's spouses reveals that intimate touch with the soul and with God that can come only of personal experience, however much it be fed with the knowledge derived from books and the thoughts of others. The work cannot fail to be a source of strength and consolation to religious readers—a source to which they will be drawn by what His Eminence calls the cheerful and optimistic spirit in which it is written.

Whether the opuscle *De Moribus Divinis* (numbered LXII in the Roman edition of the works of St. Thomas) be authentic or not — commentators are not at one on the question—the little tractate is certainly "a faithful interpretation of his teaching and in the nobility of its thought and the ingenuity of its expression it is not unworthy of his great name". Fr. Bernard Delany, O.P., has done a commendable work by translating the opuscle into English; and, let us hasten to add, into perfect English, a style worthy of the original. The version is issued in a paper booklet of forty pages by Benziger Brothers, N. Y. People who find meditation a difficult task — and who does *not?* — may find the meatful reflections of the Angelic Doctor on the perfections—the ways—of God, strong enough to hold their fickle fancy fairly in check,

while his practical suggestions grip their will. We hope Fr. Delany may be encouraged to translate other of the minor works of the Angelic Doctor; for instance, the opuscle on the *Our Father*, which would lend itself easily to a diagrammatic form of presentation.

Books Received

SCRIPTURAL.

THE LIGHT OF THE WORLD. A Brief Exegetical Introduction to the New Testament, with Special Reference to the Gospels. By the Very Rev. Leopold Fonck, S.J. Translated by E. Leahy. Sands & Co., St. Louis and London. Pp. 169. Price, $1.25.

ZEICHEN FUER DIE HANDSCHRIFTEN D. GRIECHISCHEN TESTAMENTS. Anhang zu Sickenberger's Einleitung in d. N. T. Von Dr. Benedikt Kraft, Prof. Philos. Eichstaedt. Freiburg Brisg.: B. Herder Book Co., St. Louis, Mo., and London. Pp. 24. Price, 20 cents.

PREDIGT UND H. SCHRIFT. Von Paul Wilhelm von Keppler Bp. von Rottenburg. Vortrag. Freiburg Brisg.: B. Herder Book Co., St. Louis, Mo., and London. Pp. 53. Price, 30 cents.

THEOLOGICAL AND DEVOTIONAL.

GOD IN HIS WORLD. By Edward F. Garesché, S.J., M.A., LL.B. Illustrated from photographs taken by the Author. Second Series. Frederick Pustet Co., Inc., New York and Cincinnati. 1926. Pp. ix-205. Price, $1.50.

BOYS' AND GIRLS' PRAYER BOOK. By Francis J. Finn, S.J., author of *Tom Playfair*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. 320. Price, $0.35.

HOMILY NOTES ON THE SUNDAY GOSPELS. By the Rev. F. H. Drinkwater, author of *Rough Sermon Notes on the Sunday Gospels*. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis and London. Pp. 177. Price, $1.25.

ST. CLEMENT MARIA HOFBAUER. A Biography. By the Rev. John Hofer, C.SS.R. Translated from the third German edition by the Rev. John B. Haas, C.SS.R. Frederick Pustet Co., Inc., New York and Cincinnati. 1926. Pp. xxviii-551. Price, $4.50.

THE SACRIFICE OF THE MASS. From a Series of Lectures delivered by His Grace the Most Rev. Dr. Sheehan in St. Patrick's Church, Sydney, Australia. M. H. Gill & Son, Ltd., Dublin. 1926. Pp. 16. Price, twopence.

THE IDEAL FRANCISCAN. A Short Treatise for the Brothers and Sisters of the Third Order of St. Francis. Adapted from the French by Father Canice. O.S.F.C. M. H. Gill & Son, Ltd., Dublin. 1926. Pp. 36. Price, threepence *net*.

THE THOROUGH CATHOLIC. An Ideal Attained by the Third Order of St. Francis. Adapted from the French by Father Canice, O.S.F.C. M. H. Gill & Son, Ltd., Dublin. 1926. Pp. 48. Price, threepence *net*.

CHRIST, OUR KING. His Story Simply Told. By a Sister of Notre Dame. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis and London. Pp. 212. Price, $1.35.

ECCLESIA ORANS: Die Stations-Kirchen des Missale Romanum. Untersuchung über Ursprung der liturgischen Stations-Feier. Von Johann Peter Kirsch, Prof. Universit. Freiburg, Schweiz. B. Herder Book Co., Freiburg, Brisg., St. Louis und London. 1926. Seiten 271. Preis, $1.75.

DE INCARNATIONE AC REDEMPTIONE. Auctore Paulo Galtier, S.J. Parisiis: apud Gabriel Beauchesne. 1926. Pp. viii-506. Prix, 33 *fr. franco.*

DE PRAECEPTIS DEI ET ECCLESIAE. Scholarum Usui Accommodaverat H. Noldin, S.J., S. Theologiae quondam Professor in Universitate Oenipontana. Editio decima octava quam recognovit et emendavit A. Schmitt, S.J., Theol. Mor. Professor in Universitate Oenipontana. (*Summa Theologiae Moralis* iuxta Codicem Iuris Canonici, Vol. II.) Oeniponte: Typis et Sumptibus Fel. Rauch; Ratisbonae, Romae, Neo Eboraci et Cincinnati: apud Fridericum Pustet. 1926. Pp. 746.

ONE GOLDEN HOUR WITH JESUS IN THE BLESSED SACRAMENT. By the Rev. Hugh Finnegan. M. H. Gill & Son, Ltd., Dublin. 1926. Pp. 51. Price, *twopence.*

FAITH AND THE ACT OF FAITH. By the Rev. J. V. Bainvel, S.J. Translated by Leo Streck. B. Herder Book Co., St. Louis and London. 1925. Pp. 169. Price, $1.50.

THE LITTLE FLOWER TREASURY. A Prayer Book for All Occasions: Containing besides the Usual Devotions, also the Proper Mass, a Novena, a Litany and Other Special Prayers and Spiritual Readings, Many in Her Own Words, in Honor of St. Teresa of the Child Jesus, "The Little Flower of Jesus". Collected from the Life and Writings of the Saint and Other Sources, and edited by Caryl Coleman, Carmelite Tertiary, author of *Novena in Honor of the Little Flower.* With an Introduction by the Rev. William R. Charles, St. Vincent de Paul's Church, Albany, N. Y. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xi-212. Price, $0.65.

A GUIDE TO HOLINESS. The Third Order of St. Francis. Adapted from the French of P. Abel by Father Canice, O.S.F.C. M. H. Gill & Son, Dublin. 1926. Pp. 24. Price, threepence *net.*

TRACTATUS DE INDULGENTIIS ad Usum Alumnorum Seminarii Archiepiscopalis Mechliniensis. Editio quarta ad normam Codicis recognita. H. Dessain, Mechliniae. 1926. Pp. 274.

KATHOLISCHES KIRCHENRECHT. Mit Berücksichtigung des Deutschen Staats-Kirchenrechts. Von Dr. Albert M. Königer, Prof. Univers. Bonn. B. Herder Book Co., Freiburg, Brisg., St. Louis und London. Seiten 514. Preis, $3.75.

DE SEXTO PRAECEPTO ET DE USU MATRIMONII. Scholarum Usui Accommodaverat H. Noldin, S.J., S. Theologiae quondam Professor in Universitate Oenipontana. Editio vigesima prima quam recognovit et emendavit A. Schmitt, S.J., Theol. Mor. Professor in Universitate Oenipontana. (*Summa Theologiae Moralis* iuxta Codicem Iuris Canonici, Vol. IV.) Oeniponte: Typis et Sumptibus Fel. Rauch; Ratisbonae, Romae, Neo Eboraci et Cincinnati: apud Fridericum Pustet. 1926. Pp. 111.

FEURIGE WOLKE: Kanzelvortraege Bd. II. Pfingsten. Von Dr. Robert Linhardt, Stiftsprediger, Muenchen. 1926. Freiburg, Brisg.: B. Herder Book Co.; St. Louis, Mo., and London. Pp. 137. Pr. $1.00.

YOUR RELIGION: WHAT IT MEANS TO YOU. By Rev. W. M. Russell, Columbia Academy, Dubuque, Iowa. B. Herder Book Co., St. Louis, Mo., and London. 1926. Pp. 311. Price $1.75.

BRENNENDER DORNBUSCH. Vortraege im Geiste d. Evangelium's. Von Dr. Robert Linhardt, Stiftsprediger, Muenchen. I. Band: Weihnachts—und Oster kreis. Freiburg, Brisg.: B. Herder Book Co., St. Louis, Mo., and London. Pp. 167. Price, $1.30.

THE PRINCIPLES OF APOLOGETICS. A Study of Modernism, based principally on the Lectures of P. Garrigou-Lagrange, O.P., "De Revelatione per Ecclesiam propriam", adapted by the Rev. T. J. Walshe, A.M., author of "The Principles of Christian Apologetics."—Sands and Co., London; B. Herder Book Co., St. Louis, Mo. 1926. Pp. 392. Price $4.00.

THE FAITH OF THE GOSPEL. Brief Sermons for the Sundays of the Year. By the Rev. Michael A. Chapman, Editor of the Acolyte.—B. Herder Book Co., St. Louis, Mo., and London. Pp. 249. Price $1.75.

HOMILIEN DER ZEIT. Auf alle Sonntage des Kirchenjahres. Von Dr. Michael Pfliegler. Freiburg Brisg.: B. Herder Book Co., St. Louis, Mo., and London. Pp. 309. Price, $1.75.

PHILOSOPHICAL.

SCHOLASTIK. Vierteljahrsschrift fuer Theologie und Philosophie. Herausgegeben von den Professoren des Ignatiuskollegs in Valkenburg.—I Jahrgang Heft 4. 1926. Freiburg Brisg. B. Herder Book Co., St. Louis, Mo., and London. Pp. 632. Price $6.75.

THEODICEA SIVE THEOLOGIA NATURALIS in Usum Scholarum. Auctore Josepho Hontheim, S.J. Friburgi Brisg.: B. Herder Book Co., St. Louis and London. 1926. Pp. 323. Price, $2.00.

TRAINING FOR LIFE. By Edward F. Garesché, S.J., M.A., LL.B. P. J. Kenedy & Sons, New York. 1926. Pp. vi-145. Price, $1.85 *postpaid*.

CHRISTIAN MOTHERHOOD AND EDUCATION. Adapted Mainly from French Authorities. By the Rev. C. Van der Donckt. Frederick Pustet Co., Inc., New York and Cincinnati. 1926. Pp. xv-269. Price, $2.00.

LITURGICAL.

RITUALE ROMANUM Pauli V Pontificis Maximi Jussu editum Aliorumque Pontificum cura recognitum atque auctoritate Ssmi D. N. Pii Papae XI ad Normam Codicis Juris Canonici accommodatum. Editio juxta Typicam Vaticanam. Cum Addendis ad usum Cleri Statuum Foed. Americae. Mechliniae: Typis H. Dessain; Neo Eboraci, Cincinnati et Chicago: apud Fratres Benziger. 1926. Pp. iv-782 et 85. Pretium, $2.00 *net*.

HISTORICAL.

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